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TERMS—39 A YEAR, IN ADVANCE.

VOL. XLII.-NO. 24.

ALFRED CENTRE, N. Y., FIFTH-DAY, JUNE 17, 1886.

WHOLE NO. 2187.

Similes Randolph 187

#### Minutes of the Fiftieth Annual Session.

EASTERN SEVENTH-DAY BAPTIST ASSOCIATION.

The Eastern Seventh-day Baptist Association convened for its Fiftieth Annual Session with the Piscataway Seventh-day Baptist Church, at New Market, N. J., June 3, 1886 at 10.30 o'clock A. M.

After a praise service of one half hour, led by Abel S. Titsworth, the Introductory Sermon was preached by Rev. Joshua Clarke, from 2 Cor. 6:1. "We then as workers together with him, beseech you also that ve receive not the grace of God in vain."

J. F. Hubbard, the Moderator, then called the Association to order for business, and prayer was offered by Theo. L. Gardiner, of Shiloh.

The Executive Board presented the following programme for the Association, which was adopted:

#### Fifth day—Morning.

Praise service, conducted by Abel S. Titsworth.

Introductory Sermon,
Appointment of Standing Committees.
Adjournment.

#### Afternoon.

Devotional exercises. Letters from churches.

Reports of delegates to Sister Associations. Miscellaneous business.

4.30. Adjournment.

Evening. Praise service, conducted by J. G. Burdick.

Sixth-day Morning.

Devotional exercises. Reports of Committees. Miscellaneous business.

Education Society's hour. Missionary Society's hour conducted by O. U. Whit-

Adjournment.

Afternoon. Devotional exercises.

Presentation of the interests of the Woman's Executive Board of the General Conference, by Mrs. O. U. Whit-

Tract Society's hour, conducted by A. H. Lewis. Miscellaneous business.

Praise service, conducted by D. E. Titsworth. Prayer and conference meeting, conducted by T. L.

#### Sabbath Morning.

Delegate. Joint collection for the Missionary and Tract Societies.

Sabbath-school exercises, conducted by C. T. Rogers, Superintendent of New Market school.

Praise service.

First-day Morning.

Delegate.

Sermon, Delegate. Joint collection for the Missionary and Tract Societies. Adjournment at the discretion of the Association.

In the absence of both Secretaries, T. L. Gardiner and J. D. Spicer were elected Secretaries pro tem.

Voted that the Moderator appoint the standing

After remarks of welcome by J. G. Burdick, pastor of the Piscataway Church, and the benediction by O. U. Whitford, the Association adjourned until 2 o'clock P. M.

#### AFTERNOON.

The Association convened according to adjourn-After one-half hour spent in devotional exercises,

led by O. D. Sherman, the chairman appointed the standing committees as follows:

On Nominations—O. D. Sherman, C. O. Swinney, E. R. On Petitions-N. H. Langworthy, A. S. Titsworth, Geo.

On Finance—S. P. Stillman, T. F. Davis, G. H. Spicer.
On Resolutions—O. U. Whitford, S. Burdick, J. L. Huffman, J. E. N. Backus, I. L. Cottrell.

Letters were read from the following churches: Piscataway, First Hopkinton, Shiloh, Berlin, Marlboro, Waterford, Second Hopkinton, Plainfield, Rockville, Pawcatuck, New York City, and Green-

manville. In the absence of the letter from the First Westerly Church, I. L. Cottrell made verbal report of their condition; to the end that the outlook for them was more hopeful than last year.

A. E. Main, delegate to Sister Associations, presented the following report, which was adopted:

Your delegate to the Central, Western, and North-Western Associations for 1885, would respectfully report that he attended the annual meetings of those bodies, according to appointment. He received the courtesies usually extended to such representatives, being cordially welcomed, and invited to participate in the deliberations. Inasmuch as these meetings were held a year ago, at which time reports of their proceedings were published, it seems quite unnecessary to relate particulars here. It is in place, however, to say that we believe these annual gatherings have, for us as a people, steadily increasing interest and importance.

The expenses chargeable to this Association, one half being paid by the Missionary Society, were \$25.40. The Treasurer is credited, June 7, 1885, with \$30, and charged, Aug. 28th, with an unexpended balance of \$4.60. Your delegate to the Central, Western, and North-Western

with an unexpended balance of \$4 60. A. E. MAIN, Delegate.

L. F. Randolph, delegate to the South-Eastern Association, presented the following report, which was adopted, and that part referring to finances was referred to the Committee on Finance:

Dear Brothern,—Your delegate is grateful for the privilege of attending the South-Eastern Association and would respect.

Middle Island, at New Milton, W. Va., commencing May 27, 1886, and he was cordially welcomed as your delegate, and also as the representative (by request of A. E. Main) of the Missionary Society, and to the best of his ability performed the duties assigned him.

The Introductory Sermon was preached by L. R. Swinney, from Phil. 2:11. Subject, "The history of the world is the history of redemption." The churches were all represented by letter and delegation. The Sister Associations were each represented by letter and delegate, Stephen Burdick from the Central, J. E. N. Backus from the Western, who also reprecentral, J. E. N. Backus from the Western, who also represented our Publishing and Educational interests, and J. L. Huffman from the North-Western. The proceedings were harmonious and spiritual. The salvation of the perishing and the deeper piety of all were the absorbing features. The Church of Salemville, Pa., was cordially welcomed to membership in the Association. The missionary labors of S. D. Davis have been eminently useful. While preaching service is often, for the want of ministers, impossible, the Sabbath-school services are almost universally maintained, this together with the self-reliance of the membership in the absence of with the self-reliance of the membership in the absence of preaching are, I think, the hopeful signs, at present, in the Association. During the past year they have lost but one official member, Dea. L. H. Davis, who died last July, and is greatly missed, having for many years been very efficient. The Association has reason to rejoice in the number of young people among them, many of whom are preparing themselves for usefulness. Our denominational work and interests are warmly advocated throughout the Association.

The expenses of your delegate are \$38. Respectfully submitted

#### L. F. RANDOLPH, Delegate.

J. L. Huffman appeared as representative of the South-Eastern Association, by their request, read their letter to this Association, and made appropriate remarks regarding their conditions and needs. Stephen Burdick, delegate from the Central Association, read their letter to this body, and made remarks regarding the cordial feeling of that Association toward Sister Associations. J. E. N. Backus read the letter and credentials from the Western Association, and made appropriate remarks as their delegate. J. L. Huffman appeared as the delegate of the North-Western Association, and presented this letter, with interesting remarks.

On motion, each of these representatives were welcomed to this body, and cordially invited to participate in our deliberations.

The Secretary read a communication. from the Daytona Church, Florida, asking for admission to the Association, also requesting J. F. Hubbard to represent them as their delegate.

The communication was received and referred to

George H. Utter, Treasurer, presented through the Secretary, the following report which was received and referred to the Committee on Finance:

GEORGE H. UTTER, Treasurer,

In account with the Eastern Association. DR.

For balance in the Treasury	. \$7 (
First Hopkinton       \$23         " assessment of 1884.       15         New Market.       7         Shiloh.       23         Berlin.       8         Waterford.       3         Marlboro.       3         Second Hopkinton.       6         Rockville.       10         Greenmanville.       5         New York.       5         " assessment of 1884.       5	60 35 24 64 50 50 93 20
Collections at Associations, 1885:	
For Missionary Society\$117 For Tract Society	83 75—243 4
Cr.  By cash to B. F. Rogers, delegate to the South-Ea	\$374 st-
A TO Main delegate to the other Associations	90

CR.	\$374	08
By cash to B. F. Rogers, delegate to the South-East- ern Association.	\$37	, F(
A. E. Main, delegate to the other Associations	30	
G. B. & J. H. Utter, for Association Programmes	3	
I. L. Cottrell, for letter blanks	. 1	
A. L. Chester, Treasurer of the Missionary Society	117	
J. F. Hubbard, Treasurer of the Tract Society E. P. Saunders, Agent, for Minutes	125 30	
J. W. Morton, balance due as delegate	័ំខ្ញុំ	2
	<b>\$349</b>	08
Balance in treasury, June 1, 1886	\$25	01
UNPAID ASSESSMENTS.		
1884.		
Second Westerly	\$	66
Woodville.		66
생생님들은 하다면서 생물이 하는 것이 하는 네가 되었다.		-
1885.	<b>\$</b> 1	32
Second Westerly	<b>\$</b> 1	Or
Second Westerly	Ϋ́ī	00
	• • • • • • • • • • • • • • • • • • • •	84
PlainfieldPawcatuck	20	00
rawcauck	21	82
교통사업 : : [1876] [1886] : [1886] : [1886] : [1886] : [1886] : [1886] : [1886] : [1886] : [1886] : [1886] : [18	440	44

Total assessments unpaid, \$47 48.

O. U. Whitford explained that he was authorized to transact business for the Missionary Society in place of Bro. Main; and after remarks concerning the health of the latter, and his plans, the Association was led in prayer by A. H. Lewis in behalf of Bro. Main, to the end that means might be blessed of God to his recovery.

GEORGE H. UTTER, Treasurer.

After the benediction by Stephen Burdick, the Association adjourned to 7.30 o'clock this evening.

After one-half hour spent in praise service, O. D. Sherman preached an interesting sermon from Titus 2:14. "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself. fully report that its last session was held with the Church of a peculiar people, zealous of good works."

#### SIXTH-DAY MORNING.

Prayer and praise service one-half hour, led by I. L. Cottrell.

E. R. Green, of the Berlin Church, presented a request in behalf of that church for the next session of the Association, which was referred to the Committee on Petitions.

The Committee on Resolutions presented the following report which was received to be considered by

Your Committee on Resolutions would respectfully submit the following report:

1. Resolved, That while seeking for the means of increased power and usefulness in the Master's cause, we recognize the divine endowment with power from on high as the basis of all real efficiency and success, and we will together seek in this annual meeting of our Association a fuller consecration to

2. Resolved, That we are grateful to God for the growth and success of our schools, and would urge our people to give them greater patronage, and to liberally endow them that their success and permanency may be secured to us as a denomination; and further,

Resolved, That the best legacy which parents can leave their children, and one of the best means which young people can secure for success in their life work, is a liberal education. Therefore we would urge them to seek the advantages which our schools afford, and give themselves that mental discipline and intellectual culture which they will need in the work and responsibilities of life.

3. Whereas, believing that the basis of our divine call, and right to separate denominational existence, and that a very important feature of our work, as a people, is the promotion of Sabbath reform by bringing men to the knowledge and observance of God's holy Sabbath-day; therefore,

Resolved, That we will heartily co-operate, by our prayers, sympathies and contributions, with the American Sabbath Tract Society in its earnest and sincere effort for the promo-

tion of God's Sabbath truth, as the law of godly living in

4. Resolved, That we recognize the power of right example as an important factor in every genuine work of reform, and therefore ask all our brethren in all our churches, in their business, civil and social relations, to "Remember the Sabbath-

day to keep it holy."
5. Resolved, That the perishing condition of the world, and the great need and importance of reaching and saving the masses from the ruin of sin, should lead us as individual Christians and as churches, to seek wiser plans and a fuller consecration to Christ for carrying forward the work of the Master, and that we will heartily co-operate with the Board of the Missionary Society in the prosecution of their work. 6. Whereas, the question of temperance is one of the most important now before our land and the world; and,

WHEREAS, intemperance is the source of a great proportion of the prevalent vice, immorality and crime; therefore,

Resolved, That, as a people, we exhort each other to use all consistent effort for the suppression of this evil. WHEREAS, there are various and different opinions among temperance workers; therefore,

Resolved; (1) That great charity should be exercised by those who conscientiously differ as to ways and means of putting down the evil.

Resolved, (2) That the success which has attended Constitutional Prohibition in Kansas, Iowa, and Maine, recommends it as the most efficient means for the overthrow of the liquor traffic and the drink habit, and that which promises the most harmony among all temperance workers.

O. U. WHITFORD, J. L. HUFFMAN, I. L. COTTRELL. J. E. N. BACKUS,

S. P. Stillman was appointed Treasurer to serve during this session until the treasurer elect should come

O. U. Whitford presented the interests of the Education Society by opening a general discussion upon the second resolution of the report of the Committee on Resolutions.

After remarks by J. E. N. Backus, J. L. Huffman, A. H. Lewis, O. D. Sherman, G. H. Spicer, the second resolution was adopted.

The interests of the Missionary Society were presented as follows:

1. The home fields and their needs, by O. U. Whit-

2. The China Mission and its needs, by Mr. Ferdinand McKeige, late of Shanghai, China, who had spent the last six or seven years there, and who was thus enabled to give us a very interesting account of the work of Brother and Sister Davis and Dr. Swinney. 3. How shall we keep up the supplies of men and

means? by T. L. Gardiner. 4. Have we done what we could? by I. L. Cottrell. Benediction by L. F. Randolph, and adjournment

till two o'clock P. M.

First half hour spent in very interesting devotional exercises, led by O. U. Whitford.

The interests of the Woman's Executive Board of the General Conference were presented by Mrs. O. U. Whitford in a thoroughly prepared paper, that was full of interest.

The interests of the Tract Society were presented under two topics as follows: 1. The view of the field, and its needs, by A. H.

2. Our duty and responsibility and honor to meet

it, by T. L. Gardiner. On motion, the Secretary was instructed to find and secure for safe keeping, the bound volume of

Minutes belonging to this Association. The Committee on Petitions presented their report, which was referred back to them with instruc-

tions to investigate the claims of the two churches asking for the next session, and learn which church is entitled to it. -The Committee on Finance presented the follow-

ing report, which was adopted: Your Committee on Finance would respectfully report that, to pay the bills of the Association, it will be necessary to raise \$186.28. They have apportioned it to the churches of the Association as follows:

Berlin Waterford...... 8 82 

 Marlboro
 3 52

 Second Hopkinton
 6 56

 Rockville ...... 10 04 First Westerly...... 2 23 Greenmanville. 4 75 Pawcatuck...... 20 73 Second Westerly..... Woodville

Your committee would recommend that an order be drawn in favor of L. F. Randolph, delegate to the South-Eastern A. sociation, for expenses, as per his report, \$38.
Your committee would respectfully report that we have

compared the Treasurer's Report, with vouchers, and found S. P. STILLMAN, ) the same to be correct. GEO. H. SPICER, & Com. THEO. F. DAVIS,

On motion, the Treasurer was instructed to advance to O. D. Sherman, delegate to sister Associations, the sum of \$50, or as much more as would be needed to pay traveling expenses.

After benediction by J. E. N. Backus, the Association adjourned till 7.30 this evening.

#### SIXTH-DAY EVENING.

After one-half hour of praise service, led by D. E. Titsworth, the evening was spent in prayer and conference, led by T. L. Gardiner. More than fifty bore public testimony to their love for the Master and his cause.

#### SABBATH MORNING.

Sermon by Stephen Burdick, delegate from the Central Association, from the text, Romans 3: 31, "Do we then make void the law through faith? God forbid: yea, we establish the law." Theme, "The relation of the Law to the Gospel."

After the sermon, a joint collection was taken for the Missionary and Tract Societies, amounting to **\$**109 17.

#### AFTERNOON.

the Sabbath-school, led by the Superintendent of the New Market school, C. T. Rogers.

The lesson for the day was taught in four divisions, as follows:

Theme, "The Bread of Life,"

The bread that perisheth, The bread that endures, D. E. Titsworth. I. L. Cottrell. The bread that glorifies, L. F. Randolph. 4. Blackboard application, Geo. H. Babcock. The collection, amounting to \$8 35, was added to

that of the forenoon for the Missionary and Track

#### EVENING.

Service of song led by A. S. Titsworth, for one-

Sermon by J. E. N. Backus, delegate from the Western Association, from Luke 11:13, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."

#### FIRST-DAY MORNING.

Sermon by J. L. Huffman, delegate from the North-Western Association. Text, John 12: 32. "And I, if I be lifted up from the earth, will draw all men unto me." Theme, "The uplifted Christ, the power to save men."

A joint collection was then taken, amounting to \$51 01, for the Missionary and Tract Societies.

#### AFTERNOON.

The session was opened with prayer by J. Clarke. The list of delegates was then read and corrected. The Committee on Petitions presented their report, which was adopted as follows:

The Committee on Petitions would respectfully report

We recommend that the petition of the church at Daytona, Fla., for admission into the Association, be granted, as also that, in accordance with their request, J. F. Hubbard be reoognized as their delegate to our body. We would also recommend that when we adjourn, it be to meet with the First Hopkinton Church, at Ashaway, R. I., on Fifth-day before the first Sabbath in June, 1887.

N. H. LANGWORTHY, GEO. TOMLINSON, A. S. TITSWORTH, The Committee on Nominations presented the fol-

lowing report, which was adopted: Your Committee would respectfully report as follows

Moderator—O. U. Whitford.

Recording Secretary—W. L. Clarke.

Assistant Recording Secretary—J. Irving Maxson.

Corresponding Secretary—A. H. Lewis.

Treasurer—Geo. H. Utter.

Executive Committee—New Market, J. G. Burdick: First.

Hopkinton, I. L. Cottrell; Shiloh, T. L. Gardiner; Berlin E.

R. Green; Marlboro, J. C. Bowen; Waterford, E. Darrow, Second Hopkinton, B. P. Langworthy, 2d; First Westerly, Gideon T. Collins; Plainfield, J. F. Hubbard; New York, Stephen Babcock; Rockyille, Joshua Clarke; Greenmanville, Geo. H. Greenman: Second Westerly, Albert Crandall, Pressure.

Geo. H. Greenman; Second Westerly, Albert Crandall; Proceeding, N. H. Langworthy; Woodville, Tyler Colling, Delegates to Sister Associations—To the South-Eastern Association, J. G. Burdick; alternate, T. L. Gardiner, To the Central, Western, and the North-Western Associations, I. L. Cottrell; alternate, Joshua Clarke.

O. D. Sherkar, C. O. SWIDHEY CO.

The Treasurer's report was reported correct and

This session was devoted entirely to the work of

ish Burmah has been considerably interrupted by a rebellion against the British government. Karen Christians are loyal to the English.

ALTHOUGH water runs through a sieve. the sieve is made the cleaner by it. So said forget so much of what you tell me, it makes my mind cleaner." Even forgotten words of good than we think they do.

C. J. SILDALL, a Scandinavian missionary, reports 13 weeks of labor in Minnesota and Wisconsin, 14 preaching places, 35 sermons, congregations from 12 to 70, 5 other meetings, and 100 visits and calls. We believe that Bro. Sindall has done and will yet do good work in Minneapolis: and sincerely hope that as the result of his personal labors there will soon be sufficient interest and strength to need and obtain a place of meeting.

THE day has gone by, says the Foreign Missionary, when a young woman should be recommended for a missionary merely be cause she is one of the brightest and mos devoted teachers in a Bible-school. As good as this is, it is not enough. As the founda tion of usefulness, a woman evangelist needs an academic or collegiate education, Biblica knowledge, and training in the art of presenting the gospel to others. And, when upon the field, there must follow the mas tery of the language. If women are to speak to audiences of heathen listeners, let them prepare to do it well.

THE Old School Baptists, once numbering 100,000 in the United States, now fall be low 40,000. Their doctrine has been that Christian work is to comfort saints and feed the sheep, but not to preach to sinners because conversion is an act of sovereign grace, without the instrumentality of man. They are opposed to education, missions, and other benevolent agencies of the church, being the invention of men, and contrary to the gospel. A writer in the Baptist Missionary Magazine savs:

It is a sad spectacle that is presented to our contemplation in the case of this body, of a people, with continually diminishing numbers, meeting together year after year to the fields that are white to the harvest, no hand stretched out to the perishing; only "feeding the sheep" with the same dish and and spoon of half a century ago. It is an incident full of warning to us. It tells us that activity is the law of Christian life. and, in the missionary spirit and work, is the life of the church.

#### "THE LORD'S-DAY."

The following is an abstract of a sermon preached by Charles H. Parkhurst, D. D., from Rev. 1: 10, at Madison Square Presbyterian Church, New York, and published in The Christian Union of May 20, 1886:

The text shows how prominent a place the Lord's resurrection held in the regard of the apostles. The apostolic churches evidently observed, religiously, the first day of every seven; but we do not have from either Paul or the Lord any definite instruction or any plan of Sunday observance. The folding of the sixth and seventh commandcase is, therefore, a difficult one. A sermon on Sunday-keeping, based on the fourth is superseded by the deeper and broader commandment, has no solid foundation. spirit. The bud developes into flowers and The Christian Sabbath commemorates fruit. Ohrist's rising; the Jewish Sabbath, God's resting. To keep the fourth commandment, we must hallow the specific seventh day, a day set apart for a specified reason. The commandment is not a sufficient promise for the Christian Sabbath as a logical conclusion. The fourth commandment clothed one of the ingrained necessities of human nature in a form suited to the stage of development which human nature and human history had at that time reached. The Mosaic law made no fact, but, finding the fact, shaped itself accordingly. The necescity of a Sabbath preceded and survives Judaism. This necessity is implied in the story of the creation week, and is recognized by Christ when he says the Sabbath was made for man, not for Jew or Greek, but to snewer a want of humanity as such. This inherent necessity of human nature has been acknowledged by men who have written or scied, not in behalf of religion, but in the interests of workingmen and productive

as the rest of the Decalogue, is not an arbi- mony with those of his Master; for he taught God will bless the work, and that the time trary enactment; but it met and provided that when a man becomes a Christian, he for universal human necessities. Like the escapes from the condemnation of the law, other commandments, the fourth had to be converted before it could become Christian. THE work of Baptist missionaries in Brit- Men, language, laws, and institutions needed conversion. Christ taught, in his sermon on the mount, that, in their Mosaic form, the commandments were inadequate to meet the higher ends that are to be met under the new dispensation. Human necessities remain unaltered, but there is to be a new way of dealing with them. It is not enough. a Hindu woman to a missionary, "Although I now to say, Thou shalt not kill, Thou shalt not commit adultery.

The Christian Sabbath (Sunday), is the sympathy or instruction may do much more | Jewish Sabbath converted. Only a Christian can keep Christian Sabbath. That is to say, Christian Sabbath-keeping must spring out of Christian impulses; the motives cannot be legal, but must come from allegiance to Christ, our living Saviour. One may Judaize on the first day of the

> The secularization of Sunday means not less, but greater hardship for the laborer; and when completed the lower classes of our workingmen may expect to have to work seven days for the compensation of six. In the matter of opening museums, libraries, etc., on Sunday, the infidel and atheist are not moved by solicitude for the good of the unsuspicious workingmen, but are plotting to obliterate the distinction between the one day and the six, and to destroy that mighty bulwark of Christian civilization, the blessed Sabbath of God, Moses and Jesus Christ. Study the character of men who are leading American wage-workers against the Sabbath; study into the condition of the workingmen on the continent of Europe who cry for less labor and more leisure, and help to save our teeming, laboring population from the drudgery and godlessness of a civilization that has in it no Sabbath holy unto the Lord.

The only way to preserve the Sabbath in its integrity, with its enlightening and hallowing possibilities, is to hold it in sharpedged isolation from time that is secular Some may observe the Sabbath with extreme strictness, but are men whose Sabbath action in a growing disregard of the day, is shaping their Sabbath views-not their Sabbath views, their Sabbath action. Another ground of anxiety is the tide of immigrant with their un-Sabbatical views and habits. We ought to invigorate their Sabbath, instead of their enervating ours. And, finally, one of the influences that is operating with greatest rapidity to saturate the Suncomfort one another and renew fellowship day air with secularism, and to wipe out the in doing nothing. No looking out upon distinctions between days, is the Sunday newspapers. May all of our minds be impressed with the scope and importance of the principles belonging to this solemn and far-reaching theme.

The views set forth in the sermon of which the above is an abstract, in regard to the relation existing between the Decalogue and the Sermon on the Mount, between the Mosaic Sabbath and the Sabbath of Christ, between the old dispensation and the new, are such as we have long held and tried to teach, excepting that we do not believe that the conversion of the Sabbath of the fourth commandment, transfers the day of the Sabbath from the seventh day to the first. It rather consisted, as we may learn from Christ's own practices, in new methods of observing the day. How real and comprehensive the conversion of the entire Decalogue was to be, Christ shows us by his unments. The old letter of the law, as such,

The discourse, however, is wholesome reading for Seventh-day Baptists, for its in- and had 11 meetings, 9 in private houses fluence is to strengthen conviction as to the soundness of our views, and to lead to a sacred regard for the Sabbath-day.

of the Sabbath, we go to the story of crea- found that it is hard work to establish a mistion. to the fourth commandment, and to sion in a large city, especially for a Sevenththe words of Christ, that the Sabbath was day Baptist. There is a great opposition to made on man's account. For the way in the Sabbath, and it is not easy to get places which the Sabbath was to to be kept under to hold meetings. If I have the meetings in the old dispensation, we go to the Mosaic a private house, then few will come, for in a writings; and for the manner of keeping the city people mostly go to meeting-houses, and Sabbath under the new dispensation, that so they think that a meeting in a private is, for the nature and purpose of the true house is not much to go after. But glory be and habits of Christ, our Teacher and Guide. He recognized both the institution ican) who is a Sabbath-keeper, and is bapand the specific day, suggesting no change whatever in this respect, but simply converting the Sabbath of God and of Moses for Christian uses—uses to be determined, in many particulars, by the impulses of loyalty | Scandinavian Sabbath-keepers who, I think, | prayer, Bible-reading, essays, and select to Christ, the Lord of the Sabbath.

not unto the end of making void the law, but to the end of serving; not in the old-

These principles seem to us to furnish a broad, strong, and unmovable foundation for our Sabbath faith and practice. They lift the Sabbath quite above dependence on hair-splitting exeges of particular texts; or on labored discussions of the distinctions real or supposed, between "moral" and "denominational" laws, or between "two covenants," thought to be found in the Old Testament, one temporal, the other perma-

thoughtful and intelligent Bible readers. frail and uncertain.

#### SCANDINAVIAN MISSIONS IN MINNESOTA AND WISCONSIN.

Report for the Quarter Ending June 1, 1886.

"Watchman, what of the night?" In trying to make a report of my work for our Master, I am thinking of the great darkness of the night, and of the great opposition to true religion. If the people were more willing to hear and keep the Word of God then I would be able to give a good report. And one thing more comes to my mind, and that is, of the watchman's sincerity and zeal or, if we have more zeal to work for God's kingdom then we may do more. We can well give a report of the number of sermons preached, prayer-meetings held and visits made, but I would also like, if I could to are doing good work. report more in full, how many of those that have had the opportunity to hear the Word preached to them will live a spiritual life and be saved. But I must leave that to him that knows more about it than I.

In order I will report the places where I have been at work in the past quarter, and how many meetings in each place.

Burnett County. Wisconsin. - Meetings held in Grantsburg in the school-house in North Fork, 2; in private houses, 4, and a meeting-house at Wood Lake. 1.

Isanti County, Minnesota, -Meetings hel

in two school-houses, 5; in private houses 2; in Cambridge, 1. In the latter place there was a general Sabbath meeting for all Sabbath-keepers of Isanti and Chisago counties. There are several Sabbath-keepers that do not belong to any church, although there is a Seventh-day Baptist church in Grant county, and an Advent church in Chisago county. They cannot unite with either of those churches. Those that are not members called all the Sabbath-keepers to a general meeting which was held on the first day of May. I was invited, by some brethren of our church in Isanti, to meet with them. I went there without knowing what the object of the meeting would be. I was invited to preach. There were assembled over thirty Sabbathkeepers. After my sermon, a man not a member, took control of the meeting on his own accord. He tried to work for a new organization, and the main point for the organization was feet washing as an ordinance with the Lord's Supper. I had the opportunity to speak several times about our doctrine and organization. I told them that we Seventh-day Baptists could also wash our brethren's feet when we see it necessary, but we could not see any proof for using it as an ordinance. Meeting was closed without any

good result. Minneapolis.—There I have been 24 days and 2 in a city missions house. The congregations have been small. I made 72 visits. Distributed publications for which I have For the institution and the particular day given report to the Tract Society. I have Christian Sabbath, we go to the doctrine to God for his wonderful ways to open the doors for his truth. I found a Doctor (Amertized. I think that he will be a great help to us. He is a man of influence. He sub- was well attended and very interesting. Light of Home. There are also five or six bath at 3 P. M. This consisted of singing.

will come that we will have churches in Minneapolis. But we must work with patience, even if we have to suffer some for the ness of the letter, but in the newness of the he wished I would get out of the city and not go here and spread the errors of the Sabbath. I see that we must first suffer a great deal before we can bring anything to accomplishment. I cannot be much in Minneapolis before July or August, and I must tell the Missionary Board that not much can be accomplished in Minneapolis unless we have a place for headquarters in the city. Then we can have other stations.

I have spent several days in looking after places. We can rent a hall for \$8 or \$10 a nent; and above dependence upon questions month. I think that I can get some help to relating to the time of our Lord's resurrec- pay the expenses. If I had such a place, I would also have a place to stop; because there Such discussions are sometimes calculated is one room with the hall that I can use for to weaken our position in the judgment of myself. Now I have no certain place. If the Board will help some to pay the expense And well they may, if we appear to rest our for headquarters, I will pay a part of it myviews and habits on stays and supports so self, and try to get some friends to help me. If we have headquarters for our mission I think the people will be more willing to help and we can do more.

> Meetings in Rochester, Minnesota, 4, and one in Dodge Centre.

Lately I have received a letter from Denmark in which I see that another Baptist preacher has embraced the Sabbath. He says among other interesting things, that he had conversation with Brother S. C. W. Meller, and from him had read some tracts and papers sent by me, which led him to write to me. He says that he has been converted for eighteen years; has for some years been a Methodist preacher, but was not baptized into the Baptist church before October 11, 1885, and embraced the Sabbath a little before Christmas. I am glad to see that the tracts and papers I have sent to Denmark

I have published a few songs; had them printed in St. Paul, for \$25. Have written 31 letters and postal cards.

Yours in Christ. C. J. SINDALL. DODGE CENTRE, Minn., May 28, 1886

#### THE SOUTH-EASTERN ASSOCIATION.

Dear Brother, -The South-Eastern Asso ciation, just closed, was one of marked interest. Our denominational work was considered in a number of ways, among which was the cause of missions. This is certainly missionary ground; and it is with gratitude that the work of the missionary is spoken of. Eld. S. D. Davis has evidently done a good and somewhat extended work here during the past year, but many of the people feel the need of a pastor to labor with, and follow up the work of, the missionary evangelist. I was cordially welcomed as the representative. not only of the Eastern Association but, of the Missionary Society.

It was my pleasure to introduce two resolutions, one upon "China's need of missionary labor," the other upon "The privilege and duty of reading missionary literature," which were both adopted. It was also my privilege to take the collection on First-day, jointly for the Missionary and Tract Societies. This, to me, was a very enjoyable service. The amount of the joint collection was \$25 (\$12 50 each).

The Middle Island Sabbath-school and Ritchie Church have each sent contributions to the cause of missions, so that I will carry to the Treasurer more than \$18 from this state.

The churches here feel the need of pastors: but in the absence of these they are becoming self-reliant, which, to my mind, at present, is the most hopeful sign of the perpetuity of the cause here.

I am often asked about your health and your work. Much joy is manifested at the signs of improvement in the first, and the importance of the second and of your continuation in it.

Personally, I have been well all the time, and enjoyed the visit and the work. The latter has indeed been a great pleasure. I trust you are blessed with improving

strength. I shall start to New Market this

Very affectionately yours, L. F. RANDOLPH.

# BICHBURG.

I spent Sabbath. May 8th, with the Richburg Church. The evening prayer-meeting scribed for the SABBATH RECORDER and the Their Missionary Society held a session Sabwill join us. But they have never heard of readings on the subject of missions, a con-The fourth commandment, then, as well The views and habits of Paul were in har- Seventh-day Baptists before. I hope that ference-meeting and the payment of semi-

monthly dues. Their constitution requires monthly payments, and grants each member the privilege of giving the money to the Tract or Missionary Society. By common truth. One man told me on the street that consent, at this season of the year they meet once in two weeks.

> The hard work of Brethren Summerbell. Backus, Fisk, and other faithful Christians. during that period better known in the oil towns as "the excitement," under God. seems to have resulted in great good.

H. P. BURDICK.

#### TREASURER'S REPORT

Receipts in May.

Young People's Literary Society.

Adams Centre, N. Y., G. F	<b>@</b> 10.00
Miss Adelle Rogers, New York, Church, M. M \$ 5 00	\$ 10 00
Miss Hannah A. Babcock, New	
York Church, M. M 5 00 Miss Phebe A. Stillman, New York	1
Church, M. M 3 00	
Miss Mary G. Stillman, New York Church M. M 5 00	
Mrs. Hamlin, New York Church,	
M. M	,
Mrs. B. F. Burdick, New York Church, M. M. 500	
Mrs. Stephen Babcock, New York Church, M. M	
Mrs. Agnes N. Daland, New York Church, M. M 5 00	
Mrs. Harriet G. Stillman, New	•
York Church, M. M 5 00 Cash, New York Church, M. M 1 00	
A Friend, " " . 1 00	
Mrs. Lydia R. Lyon, New York Church, M. M 5 00	
Mrs. Elizabeth Harris, New York	
Mrs. Thomas S. Rogers, New York	
Church, M. M	
Church, M. M 2 50	
Church, M. M	
Dr. P. J. B. Wait, New York	
Mrs. Mary Foot Stillman, New	•
York Church, M. M 5 00— Henry Ernst, Alden, Minn., G. F.	64 85 5 00
Pawcatuck Ladies' Aid Society,	
towards Life Member to be named	13 00
Friendship Church, Nile, N. Y,	
From friends in Daneville, Dak.,	9 00
C. M 3 00 From friends in Big Spring, Dak.,	
C. M 4 00— S. D. B. Church, Dodge Centre,	7 00
S. D. B. Church, Dodge Centre, Minn., G. F 6 40	
S. T. Mills, Dodge Centre, Minn.,	7 40
H. M	( <del>1</del> 20
I., by Mrs. C. B. Cottrell, G.	20 00
Mrs. Emeline Crandall, Westerly,	
R. I., G. F Miss Hannah Crandall, Westerly;	5 60
R. I., G. F	5.00
Asher M. Babcock, Westerly, R.,	
Rev. Joshua Clark, Rockville, R.	5 00
I., G F Phineas K. Shaw, Alfred, N. Y.,	
Receipts per G. Velthuysen:	
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Susan Burdick, for Hol. M	80 00 5 00 5 00 5 00 13 00 5 50 5 00 4 66 4 66 158 61 \$650 16 34 68 \$4 68

THE following are approximate mission statistics: 2.146 mission-stations, worked by 2.675 European and American missionaries. and 23,317 native agents. 2,024,451 converts, of whom 600,201 are communicants. Of these Africa has 600 stations and 576,114 converts; Asia, 963 stations. 752.176 converta: Polynesia, 119 stations, 280,278 converts; America, 464 stations, 415,883. During the last ten years, 434 new stations have been formed and 464,221 converts have been added. The total expenditure of all the missions to the heathen is estimated at about **\$7.500.000.** 

E. & O. E.

WESTERLY, R. L., May 31, 1886.

A. L. Chester, Treas.

JUST so far as Christianity becomes really Christian, will her history be that of aggression and triumph. - Thompson.

CORRESPONDEN

To the Editor of the SARRATE RECORD

Having the pleasure of

which some of our publication

dressed. I would like to stat

a fresh instance of encour good work committed to us whom I ask you to send th Baptist minister in Missour come very much interested already sent him, and had in its renewal. This fact came ful surprise, as his wife, a mine, and a very devoted at my home on a visit, was le papers and finding the Ou her husband's regard for its of her own desire to read Sunday History" that she clear understanding of the They have an interesting daughters, nearly all devo What cause of rejoicing it w should become observers and

cates of the Bible Sabbath. While indulging these ple tions a sad contrast in feelin the statement in the RECORI pect of having to suspend th the Light of Home. Can it ple will make this sad retrop necessary by withholding th continuance, when God is on doors of usefulness, and tokens of his approval: i the account that must be reful stewardship of his good intrusted to our care? Ofte of business people is attracted ing announcement of a lan investors, by which they crease their possessions. far grander opportunity to dred fold in this world," and reward of many stars in th of rejoicing, triply guarant mutable promise of the triu labor is not in vain in th that goeth forth and weeper cious seed, shall doubtless o rejoicing, bringing his she Can we allow any earthly induce us to throw away su tunities? By the precious you have sent us who were mists of error, I entreat possible be done to keep up watching patiently for the l

NORWICH, N. Y., May 80, 18

FREDONIA, E

Brother Editor, -Give m the dear old RECORDER and of my hard-earned experien weary seven months since ones in Alfred. In my r past few days, I have often in the wilderness journeying ings for home and in all m thing to take place that visit to Alfred, I have s pointed. I at once engage the ministry and in efforts truth on coming to my nat absence of any call or care ary Board, or any of our espoused the Bible cause and preaching both publi and at the same time selli could, which would have success had we, as a people in a most trying financial said to me a month ago, o county. "The work you vassing, talking the Bible ion smong the people, has reading than all the presc did in a whole year in the these counties in which I though many of the peop am exercising a strong in hitherto unknown in t man's work. Occasional

It is always known the day Baptist this always bath question; and it i prelitying to know the and themselv there is the De Engelsteil A Boy Contract to the second and the other day

preach in the largest an

churches in the state.

#### dues. Their constitution require payments, and grants each member lege of giving the money to the Missionary Society. By common at this season of the year they meet Wo'weeks.

and work of Brethren Summerbell. Fisk, and other faithful Christians sat period better known in the oil "the excitement," under God. have resulted in great good.

#### TREASURER'S REPORT

M. M. . . . . 8 00 M. S. Rogers, New York

h, M. M. 500
y Foot Stillman, New
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r Ladies Aid Society,

i, M. M. L. Rogers, New York

ne 8. Wells, New York

h, M. M. B. Wait, New York

ds Life Member to be

Church, Nile, N. Y.

nds in Daneville, Dak.

nds in Big Spring, Dak.,

Church, Dodge Centre,

Dodge Centre, Minn.,

le Helpers, Westerly, R. Mrs. C. B. Cottrell, G.

line Crandall, Westerly,

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per G. Velthuysen : rdick, for Hol. M. . . . 1 00

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Church, Texas, G. F.... 5 00-

Rogers, New London, M. M. Stillman, Westerly, R.

III., to pay for one bed

M S. L to assist pastor of Rose

Greene, Adams Centre,

hams, Adams Centre, G.

Cangworthy, Wester-L, G. F

through RECORDER Office:

B. Marson, Huntley,

per L. A. Platts : melleville Church, G. F.

Hol. M....

B. Maxson, Huntley,

C. M. Briggs, New Richmond, C. F. (N. Y.) Church, G.

(Kap.) Sabbath-school,

Chah balance this date.

L. L. Hay 81, 1888

R. Y.) Church, G. F... 2 91—

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A. L. Chester, Treas.

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da Clark, Rockville, R.

Shaw, Alfred, N. Y.

yott. amilton, for

dressed, I would like to state to our people a fresh instance of encouragement in the H. P. BURDICK. whom I ask you to send the Outlook is a Baptist minister in Missouri, who has become very much interested in the numbers its renewal. This fact came to me as a joy-\$ 10 00 mine, and a very devoted Christian, being papers and finding the Outlook, spoke of G. Stillman, New York her husband's regard for its teachings, and in, New York Church, 5 00 of her own desire to read "Sabbath and Burdick, New York Sunday History" that she might have a h, M. M. Sen Babcock, New York clear understanding of the whole matter. They have an interesting family of five h, M. M. s N. Daland, New York daughters, nearly all devoted Christians. iet G. Stillman, New What cause of rejoicing it would be if they should become observers and faithful advo-Church, M. M. York Church, M. M. 1 00 cates of the Bible Sabbath. R. Lyon, New York h. M. M. beth Harris, New York While indulging these pleasant anticipa-

tions a sad contrast in feeling was caused by the statement in the RECORDER of the prospect of having to suspend the publication of the Light of Home. Can it be that our people will make this sad retrograde movement continuance, when God is opening so many doors of usefulness, and giving manifest tokens of his approval; in view, too, of the account that must be rendered for faithful stewardship of his goods so graciously intrusted to our care? Often the attention of business people is attracted by the interesting announcement of a large per cent to crease their possessions. Is not here a far grander opportunity to secure "a hun dred fold in this world," and the still greater reward of many stars in the eternal crown of rejoicing, triply guaranteed by the immutable promise of the triune God, "Your labor is not in vain in the Lord," "My word shall not return unto me void," "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Can we allow any earthly consideration to induce us to throw away such golden opportunities? By the preciousness of the truth Christ changed the Sabbath, but I find no possible be done to keep up the good work, watching patiently for the harvest.

Sabbath Reform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but

the seventh day is the Sabbath of the Lord thy God."

COBRESPONDENCE.

Having the pleasure of sending names to

which some of our publications may be ad-

To the Editor of the SABBATH RECORDER.

NORWICH, N. Y., May 30, 1886.

FREDONIA, Ky., May 30, 1886.

Brother Editor, -Give me a little space in the dear old RECORDER and I will give a bit of my hard-earned experience for these long, | Christians, have always kept the first day of weary seven months since I left my loved | the week, but cannot see that it is right. I ones in Alfred. In my reflections, in the past few days, I have often thought of Israel in the wilderness journeyings. In my longings for home and in all my wishes for something to take place that would give me a visit to Alfred, I have so far been disap- us very briefly state the case as we underpointed. I at once engaged in the work of stand it: (1) We quite agree with the the ministry and in efforts to spread gospel writer that Christ did not change the Sabthe ministry and in efforts to spread gospel truth on coming to my native home. In the absence of any call or care from the Mission- change; indeed, they worshiped in the temary Board, or any of our churches, I soon esponsed the Bible cause and went traveling and preaching both publicly and privately, and at the same time selling all the Bibles I could, which would have been a most signal | mandment properly prohibited the making success had we, as a people at large, not been of 'any graven image or the likeness of in a most trying financial pressure. A man said to me a month ago, on leaving my home county. "The work you have done in canion among the people, has caused more Bible no longer holds. In a way, it may be said reading than all the preaching any may ever did in a whole year in the same section." In these counties in which I am now at work, though many of the people are strangers, I am exercising a strong influence such as is hitherto unknown in the history of any man's work. Occasionally I am called on to preach in the largest and most influential churches in the state.

It is always known that I am a Seventhday Baptist, this always brings up the Sabbath question; and it is astonishing and gratifying to know the amount of inquiry and thought there is through this country on this subject. A Baptist pastor, and one of the finest theologians in this Associations, said to me the other day, after I had related so that the practice of the early church has my experience on the Sabbath question; given us Sunday as our Sabbath. Therefore occasion:

"There is not sufficient evidence, in the Bible, of a change of the Sabbath to justify us in excluding your church from us, as you are as purely baptistic as we are." There are scores of incidents in the history of my work during these seven months past that would interest my people in their distant homes, but want of space forbids. This Fredonia valley is among the finest regions in the state. I pray for the time to come when our banner may float over this beauti-

I would much rather have some special good work committed to us. The person to location where I could see my family occasionally, but it seems my way to this is so completely hedged in that I cannot even visit them at present. While I am thus already sent him, and had intended securing | laboring I hope to make my presence felt for the truth of God. I shall try to hold myful surprise, as his wife, a dear friend of self in readiness to take a charge anywhere among our people after the first of August. West Virginia, prevented me from attending our Annual Meetings. I was the delegate from the South-Eastern Association to the they could not send a delegate.

bless all our dear interests.

C. W. THRELKELD.

ALL FOR THE SABBATH.

Catholic Argument in the Mouth of a Protestant.

The apostle says, "We can do nothing n its favor.

comes fairly under this head. A corresome of that clearness of discernment which | pleases? she manifests in her questions. The article reads as follows:

"A correspondent writes to us with reference to an editorial in the Christian at Work of the 26th ultimo, on the Sabbath question, in which she pleads for the 'observance of the Sabbath,' that is, Saturday, the seventh day of the week. We quote: "1. I know some Christians tell us that

you have sent us who were wandering in the authority for it anywhere in the Scriptures, mists of error, I entreat that everything but contrariwise. 2. I know Christ did away with the ceremonial and Jewish law, but not the Decalogue, and I believe the ten commandments are as binding now as before the birth or resurrection of our Saviour. 3. I believe that "the seventh day is the Sabbath of the Lord thy God," and that God blessed that day and hallowed it, and commanded us to keep it holy. Shall we not do it as Christians, and have the first day of the week for a rest and amusement day if the law so orders? I, with other should be much pleased to have a few words

on the subject from the editor. A SEEKER OF TRUTH.

"There is no doubt of the earnestness of our friend, and we have no doubt that she is the representative of many others. Let bath. Not only so, but neither did the apostles change it or announce any such ple on Saturday. (2) Christ did away with the ceremonial law, and all that is not universally moral may be included under that head. But are not the ten commandments in any part ceremonial? The first comanything. That is a distinct, separate command; the bowing down to such 'likeness' is another matter. Yet we carve statues, and even place them in our churches. vassing, talking the Bible, and Bible relig- Why? Because that part of the Decalogue to be 'ceremonial;' it certainly was not universally ethical—intended to govern the life of to-day. The object for which the command was enacted—the prevention of the perpetuation of Egyptian idolatry—has passed; and with the passing away of the occasion, the law falls. (3) So with the Sabbath. God commands a rest day; that is universally ethical. He mentions Saturday for popular convenience and uniformity. That is not universally ethical, and may be treated as ceremonial, to be abrogated or retained at pleasure. The early Christians celebrated worship and the communion every day at first. Gradually the days of tinction between Jews and Christians became more strongly marked, Saturday as the one rest day began to give way among Uhristians to Sunday, the day on which the Lord arose;

we accept it, believing its observance to be as acceptable to God as that of Saturday. Indeed, if we were living in Arabia, we might feel justified in observing Friday, the | Baccalaureate Sermon. Mohammedan worship day, out of regard to their feelings and conscience, just as many Historical Session. Jews regard Sunday with us. It is the one day in seven, not Saturday or Sunday, that is the all-important fact. And it is right to accept Sunday and place one's self in the Morning and Evening Sessions of Literary Societies. pale of uniformity, and thus hold to that decency of order which the apostolic church and the spirit of the gospel alike enjoin."

It is perhaps appropriate enough that Catholic arguments should be used in behalf of a Catholic institution. What a humili- 3 P. M. Alumni Dinner. ating position for a Protestant who has in- 7 P. M. Business Meeting. scribed upon his banner, "The Bible and 8 P. M. Concert the Bible alone the rule of faith and practice," to be engaged in defending a practice for which he is obliged to confess that no scrap of authority has come down to us from either Christ or his apostles in the form of legal enactment or apostolic injunction!

Advocates of the seventh-day Sabbath at my home on a visit, was looking over my The financial pressure with myself and in have long been wont to claim that the same argument with which the Protestant defends his Sunday, the Catholic could use, and did use, to defend his image worship. What shall we say now, when a Protestant comes other Associations, but I received word that out and volunteers a defense of Catholics on their own ground by claiming that that part Pray for me and for my family. God of the commandment which forbids the making of images is ceremonial and no longer holds in order that he may make out that part of the fourth commandment which he wishes to get rid of, to be also ceremonial and hence changeable at the will and caprice

The head-center of the great apostasy in the Christian church is the pope of Rome. Of him Paul said that he should endeavor to raise himself above all that is called God or Notes taken for tuition..... against the truth, but for the truth." So it | that is worshiped. He has done this very almost seems that men can say nothing thing in his attempt to change the Sabbath necessary by withholding the means for its against the Sabbath, but for the Sabbath. of the fourth commandment. Must we Most of what they attempt to say against it | conclude that all those who attempt to deis so transparently weak and so visibly des- | fend this change partake of the same spirit? titute of both reason and Scripture, as really It would seem so from the tone in which the to be a support to it. Many an argument editor of the Christian at Work replies to written ostensibly and intentionally against its correspondent. With all the liberty and it, would be a very fair campaign document | flippancy with which he would treat a last year's scrap-book, he takes hold of the law The following from the Christian at Work of the great Jehovah, and declares that this part is ceremonial, and that part has outspondent, finding nothing in the Scriptures lived the occasion for which it was given, investors, by which they can rapidly in- to sustain the Sunday, but all to uphold the and the Lord mentioned this part for conoriginal seventh day, expresses her convic venience; and in the other item didn't mean tion accordingly to the editor of the paper | what he said, and that it is left to man to above named, and asks his opinion. If his change such and such portions of it. When reply does not strengthen her convictions in was he thus taken into the counsels of the favor of the seventh day, it will be because Most High that he may thus freely set aside she is willing to sacrifice at a very low price the letter of his law and construe it as he

If the Christian at Work really believes its position, why did it not say to that correspondent, "Why, yes; if your conscience inclines you to observe the seventh day, keep it; you will be keeping the fourth commandment as much by that day as by any other; the commandment only requires one day in seven; and if you choose to obey it on that day, we bid you Godspeed."

But do the seventh-part-of-time Sundaykeepers ever reason thus? Not they. Or the other hand, while professing that all days are equal before the law, they fight the seventh day with tooth and nail. The intensity of bitterness and the strength of intolerance manifested against this day can be accounted for only on the ground that this is really the day which God requires, and that all forms of opposition to it are inspired by that malevolent being who would willingly sacrifice all truth, consistency, and candor, in its overthrow.—Review and Her-

# Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understand-

A RECENT number of the Milton Telephone says that "besides the Alumni Endowment Fund of \$10,000 already subscribed, Milton College is also raising \$2,000 to pay for the enlargement of its grounds and for the improvements on its main hall, made about two years since. President Whitford has already secured \$600 of this latter sum, and expects to secure the balance the coming summer." The friends of the College, and they are many, rejoice in these indications of increasing strength. One hundred thousand dollars in endowments for the College would be well

THE APPROACHING commencement season at Alfred University is anticipated with great interest. Besides the usual exercises of commencement week, the semi-centennial such observance became fewer. As the dis- of the University will be suitably celebrated. Many friends of the institution have already announced their intention to be present, and many more are expected. We give below the outline programme as arranged for the

Kvening after the Sabbath, June 26th. Band Concert.

Sunday Evening, June 27th. Monday Morning, June 28th.

Afternoon and Keening.

Anniversary Sessions of Literary Societies.

Tuesday, June 29th. 1 P. M. Annual Meeting of Stockholders and Trus-

2 P. M. Semi-Centennial Session. Wednesday, June 30th. 9 A. M. Graduating Exercises,

Thursday, July 1st. 9 A. M. Semi-Centennial Session. 12 M. General Picnic. Addresses. 3.30 P. M. Semi Centennial Session.

REPORT

Of the Treasurer of Alfred University for the Quarter Ending May 31, 1886.

REVENUE AND EXPENDITURE ACCOUNT. Cash on hand, last report..... 5 50

Tuition Notes..... Rentals.... E. R. Pope, Treasurer S. D. B. Memorial Special Appeal..... 15 00 Graduation Fee.....

Disbursements. Overdraft, University Bank, last report...\$ 97 99 Janitors' wages..... Repairs..... Incidentals..... Reduction of Indebtedness..... Petty Expense Account..... Cash in Bank.....

WILL H. CRANDALL, Treas. Examined and compared with youchers, and found

LANGUAGES AND THE "SURVIVAL OF THE FIT-

I now come to speak of the struggle for existence which is constantly going on be- the recent educational life of Germany is the Another fact that clearly reveals the spirit | tween languages geographically near to one | rapid increase of theological students in the of the writer, though the may himself be another and between dialects of the same universities. The following figures speak scarcely conscious that he possesses such a language. Unless one of the idioms is spe-spirit, is what he same bout keeping the cially favored in the struggle by political cir-studying theology in the Prussian universi-Sabbath in Arabia. If he were among Mo- cumstances it is evident that the one which ties alone. Of these 726 are at Berlin, 582 hammedans, he would keep Friday for con- is most advanced in evolution will gain upon at Halle, 300 at Griefswalden, 240 at Konigsscience's sake. Then Mohammedans keep | those which are less advanced; this fact can | berg, 225 at Gongttien, 159 at Breslau, 159 the Sabbath by observing Friday, as well as be established by many examples. Thus, in Christians keep it who observe the first day. I the territory which is now France, Latin, introduced into Gaul by a relatively small number of persons, shortly surpassed the Celtic dialect. The French language is wholly Latin, having retained from the Celtic only a few recollections in its vocabulary; but when the Germans established themselves in a large part of Gaul, instead of giving their language to the conquered population, they abandoned it in the end and adopted the neo-Latin, which afterwards became French; and the French language is no more German than it is Celtic. Natural selection has caused the disappearance of a considerable number of idioms. Languages which come into conflict are like groups of animals that have to struggle with one another for existence. They must gain upon their competitors, or resign themselves to disappear before them. Just as, in the contest of life and development, the bestarmed races finally prevail over those which are less favored, so languages which are best served by their own aptitudes and external circumstances prevail over those whose evolutive force is less considerable, and over those which historical conditions have less well prepared for the combat. In France, the French, the ancient langue d'oil graduually supplanted the langue d'oc, the Corsican, the Breton, the Flemish, and the Basque. In the British Islands, English eclipse the Celtic languages, Irish, Scotch, Manx, and Gælic, and will shortly have supplanted the Cornish. German has overcome a number of Slavic idioms.

Another kind of selection is going on within the language itself with reference to the use of particular forms and words. In reference to this, the study of dialects is of great interest. Dialects should not be regarded as degenerate conditions of literary languages. These languages are simply fortunate dialects, whose rival dialects have been less favored. We are constantly meeting in dialects forms and words which their sister literary languages have not preserved; and this fact gives dialects an important place in the study of the natural history of language.—Popular Science Monthly.

#### NECESSITY OF FOOD FOR STUDENTS.

The notion that those who work only with their brains need less food than those who labor with their hands has been the cause of untold mischief. Students and literary men have often been the victims of a slow starvation from this ignorance of the fact that disreputable old bummers, with winter commental labor causes a greater waste of tissue ing on and starvation staring them in the than muscular. According to careful esti- face. Meantime we are short of honey, and mates, three hours of hard study wear out I have got to buy some to try and keep the the body more than a whole day at the anvil, scamps alive and give em a chance to reform." or on the farm. "Without phosphorus - Philadelphia Enquirer.

no thought," is a German saying, and the consumption of that essential ingredient of the brain increases in proportion to the amount of labor which the organ is required to perform. The wear and tear of the brain are easily measured by careful examination of the salts in liquid secretions. The importance of the brain as a working organ is shown by the amount of blood it receives. which is proportionately greater than that of any part of the body. One-fifth of the blood goes to the brain, though its average weight is only one-fortieth the average weight of the body. This fact alone would be sufficient to prove that brain workers need more food and better food than mechanics and farm laborers.-Journal of Chemistry.

#### CLIPPINGS.

One hundred of Harvard's freshmen have dropped their mathematic.

Prof. Alex Johnson, of Princeton, is writing a listory of the United States from 1840

The Royal Geographical Society of England proposes to give its Founder's Medal to Lieut. Greely of the Arctic Expedition.

Junius S. Morgan, the London banker, formerly of Hartford, Conn., has given \$18. 000 to Trinity College for athletic purposes.

President Holden, of the University of California, receives a salary of \$8,000, the largest salary paid to any college president

Mr. W. S. Ladd, of Portland, Oregon, has given \$50,000 to endow a professorship in the Presbyterian Theological Seminary at San Francisco.

The library of the late Dr. Bannister, Professor in the Garrett Biblical Institute, comprising about 1,000 volumes, and covering the entire field of Exegetical Theology, has been purchased for Gammon School of Theology of Clark University, Atlanta, Ga.

At Hampton Institute there is an attendance of 590, of whom 135 are Indians, representing thirteen states and territories. Nearly one-half are girls. There is a farm of 700 acres, on which there were 32 buildings, of which thirteen are workshops. Last year the students earned \$44,058.

Professor Ezra Brainerd, of Middlebury College, has been elected to its Presidency. He is a graduate of the College and of Andover Theological Seminary. The sum of \$50,000 has been pledged for the college provided another equal sum shall be raised, and a wealthy friend has made himself responsible for \$30,000 of that.

One of the most remarkable changes in at Marburg, 89 at Bonn and 84 at Kiel. Last year at these universities the entire number was 2,322; in 1883-4, 1,926; in 1882-3, 1,690, and in 1881-2 only 1,394. Thus four years have witnessed an increase of 1,159, or 83.9 per cent.

## Cemperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth

"At the last it biteth like a serpent, and stingeth

As TO ALCOHOL as a medicine, Dr. N. S. Davis, President of the Chicago Medical College and ex-President of the International Medical Congress, puts it in a nut shell when

Alcohol as found in any or all of the fermented and distilled drinks is neither stimulating nor strengthening, nor nourishing to the human system, but simply an anæsthetic and sedative. Consequently, it cannot be used in health without injurious effects proportioned to the quantity used and the frequency of its repetition. Its applicability as a remedy in the treatment of disease is extremely limited; so much so that it might be wholly dispensed with, without any injury to the sick, every intelligent physician being able to supply its place with other remedies of equal, if not greater, value in the limited number of cases in which it is applicable.

#### BEES DEMORALIZED.

"We have no honey at our place this fall," said a Market Street merchant, residing in the suburbs. '"Last winter a distillery was set up in the valley below us, and this summer all the bees in the neighborhood have resorted to it and become grossly dissipated. Instead of buzzing about among the flowers they have hung around the rum mill and spent their entire time in getting intoxicated, thousands of them falling to the ground and lying there in drunken stupor. The usual consequences have ensued, of course; their homes have been deserted, their families broken up, their savings wasted in riotous living, their lives made miserable and their usefulness in society destroyed. Many have gone down to drunkards' graves, and those that remain are idling about the hives like

968 stations, 752,176 com-119 stations, 280,278 con-10 464 stations, 415,888. Desibed years, 484 nev stations have and 464,221 converts have been iotal expenditure of all in

Alfred Centre, N. Y., Fifth-day, June 17, 1886.

REV. L. A. PLATTS, Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Ashaway, R. I., Mission

TERMS: \$2 per year in advance. Communications designed for the Missionary Department should be addressed to REV. A. E. MAIN, D. D., Ashaway, R. I. All other communications, whether on busi-

ness or for publication, should be addressed to the SARBATH RECORDER, Alfred Centre, Allegany coun-Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

> "As BY the light of opening day, The stars are all concealed, So earthly pleasures fade away, When Jesus is revealed.

SEVERAL valuable papers on various sub jects of denominational interest have been received, but owing to their length, and to the press of the minutes of the Associations, and some other matters, these papers must stand over a little while. We shall be happy to give them to our readers at the earliest practicable date.

WE have given no quarterly review for this quarter, but have republished the temperance lesson from the Helping Hand. We suggest that this lesson be used by all our schools on the last Sabbath in June. If pastors should see fit to preach a temperance sermon at the regular morning service, and so make a temperance day of it, it might do good. We offer this suggestion.

Ir has already been announced that the publication of The Light of Home will be suspended at the close of the volume, unless the contributions to the funds of the Society shall be so enlarged by July as to justify its continuance. The publication of the July number, which closes the first volume, will probably be delayed a little in order to give the fullest possible time in which to make up the contributions of the people and announce the plans for the future in this number. Evidences of the usefulness of this paper are beginning to appear. It ought to be continued. "What thou doest, do quickly."

MR. GLADSTONE'S bill, providing for home rule in Ireland, failed to go to its second reading on Monday night, June 7th, 311 voting for it and 341 voting against it. It is now expected that as soon as some necessary Parliamentary business can be disposed of, Parliament will be dissolved and a new body will be elected. This will give the voice of the people on the question. Several constituencies, by public demonstrations, have shown their disapproval of their members for voting against the bill. It is, of course, too early to predict what the popular verdict will be. Meanwhile there will be much discussion of the whole question, out of which we may hope there will come good to the whole country.

able to answer, and so give help to more than one who would like to know.

instead of in the forenoon? See Matt. 26: 20-31, Mark 14: 17-21, John 13: 1-17, 1 Cor. 11: 23.

"2. Should we not follow Christ's example in washing one another's feet, after taking the Lord's Supper? John 13: 1-17.

"3. In the matter of giving, do we do our whole duty when we pay less than onetenth of our income? Will less than the tenth answer the demands of the Lord upon us? If the law of the tithe worked well in the old time, why will it not work equally well now? If all our churches should practice this method of giving now, would it not be a source of blessing to themselves, as well as an effective means for advancing the cause of Christ in the world?"

These are important questions, the answers to which will require some prayerful

COMMENTS on the riots in Chicago and alsowhere, connected with the labor troubles, are many and various. Of course, it would be very unjust to charge these disturbances of the public peace, and the reckless destruction of property and more especially the ncedless sacrifice of human lives, which have attended these disturbances, to the sober country. But the fact that these districts their children might have their heads ances are incited and carried out by country advantaged and their hearts educated to join manuble body of the real workingmen of the

classes of lawless men who can neither be excluded from the labor organizations nor controlled when in them, is clear demonstration of the danger, to all concerned, of trying to adjust matters by means of strikes, etc. Another thing is quite as clearly demonstrated, and that is, that the enemy of the laboring man is not capital, without which laborers would be in a sorry plight, but the saloon, the total annihilation of which would be worth millions of dollars to the laboring man, to say nothing of other classes. Speaking of this matter, the Standard, of Chicago,

A glance at the surroundings of the old Haymarket in Chicago, the scene of the recent dynamite outrages, is sufficient to reveal one of the invariable concomitants and, we may say, the surest occasions of riot and rapine in America. "There on that corner," said our informant, "was where the bomb fell." We looked, and were satisfied that he was telling the truth. It was such a place as the emissaries of Satan would most properly choose for their infamous work. On the first corner was a saloon; on the next opposite, a saloon; on the corner across the bisecting street, a saloon; and on the corner opposite that, a saloon. There were no more saloons on the corners, because there were no more corners, but liquor halls were strung up along either side of the street, as if whisky-drinking were the principal occupation of the people of the vicinity. Verily, if America has an arch-enemy, it is the grogshop. Happily the people of the states are beginning to realize it.

THE work of our schools is justly regarded as of prime importance in our denominational enterprises; for this and other reasons the anniversary seasons are looked forward to with great interest. Special interest is centered in the Commencement exercises of Alfred University, this year, as it is the semicentennial anniversary of the founding of the institution. Those intending to come will be glad to know that arrangements have been made to stop the morning and evening trains from the east, at Alfred, from Monday June 28th to July 1st; also, that all persons coming by the Erie, or N. Y. P. & O. Railroad, and paying full fare, will be returned at one-third fare. Those attending Commencement at Milton will see by notice in another column that return tickets at onefifth rates will be issued to those who pay full fare going.

#### KIND WORDS.

Under the head of "Our Seventh-day Friends," a writer in the Union Signal, organ of the W. C. T. U., published in Chicago, says some pleasant things about some of our people, which all may be interested in reading.

I have had a most beautiful experience two Sabbath-days side by side—and this experience in spite of the fact I had to "officiate" at the morning services both days. Last "Seventh-day" I was was with the Baptists of that belief, a most holy, conscientious, God-fearing assembly. I have never had my hole country.

Soul so stirred and uplifted by any gathering of God's people as at their "Sixth-day" praise-meeting. The welcome that they gave their "First-day" sister was of itself an upstant reader of the RECORDER, which, per- lift, and as I sat in their midst in the gallery haps, some other reader or readers may be of their church, where the old and the young had assembled to praise God, and as I saw sister after sister rise and eagerly pour out the Spirit-given thoughts in the phraseology 1. Does the Lord's Supper take the of our dear Guide-Book, where text after text place of the Passover, or does it not? If it was so mingled with their own utterances does, should it not be eaten in the evening it was hard to divide it, and then thought of how in my own church, a single text was given tremulously, hesitatingly; and when I saw the young men and the young women with an untrembling voice, but with a voice of evident feeling, and when a dear little boy of twelve or thirteen years raised his hand to show that he desired the grace of God to do its work in his heart, I felt, truly this is the

The thought of the evening, made prominent by the pastor's remarks (Elder Cottrell), was the wearing of mixed garments. We should choose the linen robe for purity and cleanliness, the robe of Christ's righteousness. We could not serve God and mammon, and such was the uplift he gave to the spiritual desires of those present by his earnest, deepreaching words, I felt as if I was lowering the tone of heart offerings when I said we mothers knew that mixed threads in garments did not wear well. So it was with a mixed Christian life, it would not wear well. When, the next morning, I made my appeal for a more direct, continued education of the moral force of our nature, that had been almost dwarfed, while there had been among us "First-day" people an almost normal development of the mental and physical nature; that man, created in the image of God the Father, Son and Holy Ghost, these three, and one God, could not be in that image without mental culture, physical culture and moral culture, these three, one man in the highest sense of the meaning of man; and when I spoke of the broadening influence on our hearts, of our

with us in this work, they gladly responded | remarkable | carved | octagonal | monument. to the question "Shall we have a Band of Hope established here?" Now we have this child link to bind our hearts to theirs, and theirs to us in this grand work for God and home and humanity, and a channel for the outlet of the sweet, strong sympathy that we | they come to Peking, which is in winter, know exists in the hearts of so many of our make their prostrations before this great brothers and sisters in the Lord throughout the rural districts. God bless this conscientious Brotherhood, who suffer in so many ways for the living out their belief in the command of God to hold sacred the seventh day; who have so many avecations closed to them | of pines surrounding the monument, is very for which they are eminently mentally fitted because of their devotion to principle in refusing to work on the seventh day, and for their great large hearts and warm welcome of their "First-day" sister. God bless West

Our Superintendent of Band of Hope, Mrs. L. V. P. Cottrell, the wife of the pastor, is a gifted contributor to the SABBATH RECORD-ER. Her "Grace of Giving" ought to be in the hands of every Christian who loves the Lord, and desires the advancement of

# Communications.

A TRIP TO PEKING AND THE GREAT WALL

BY MRS. LIZZIE NELSON FRYER.

(Continued.)

CHADON BEYOND THE GREAT WALL.

Since my last writing we have seen and learned much that has been of interest, and ing we can appreciate more than ever the kindness of our good friends in Peking for the many comforts they provided for our journey, as well as for the good advice that has been welcome more than once since we parted from them yesterday morning. Our made a funny picture, as we slowly wended our way through the thick, black dust of those long streets of Peking on our way out porting the chair by its long poles' being fas- | never before seen in a temple. tened to the wooden saddles on their backs.

port on the State of Religion:

The Executive Board presented the following re-

On the state of religion in our churches, your Executive Committee would report the following:

ed. Those reporting, show an increase of 47, and a decrease

of 40, leaving our membership 7 larger than last year. There

is generally a healthy tone to the letters, and, as far as they indicate, a good degree of harmony and spirituality prevails in all the churches. Thirty-one baptisms are reported, but no extensive redwarfs. Several letters fail to give the number of

resident and non-resident members, and hence on this point it

is impossible to make any definite calculations. The same is

also true of the reports relative to the attendance upon church services and the Sabbath-schools, and on the state of religion.

We would recommend the urging upon all our church clerks the importance, not only of *reporting* each year, but of mak-

ing their statistics more complete, both as to filling the blanks, and also giving as nearly as possible the spiritual condition of their respective churches.

J. D. SPICER,

The Corresponding Secretary presented the follow-

ing Circular Letter to sister Associations, which was

The Eastern Seventh-day Baptist Association to sister Associations,

We are just closing our 50th anniversary, which has been held with the Piscataway Church, at New Market, N. J. The attendance has not been large, but the sessions have been full

of interest. Devotional services have had a prominent place,

and have been seasons of special spiritual refreshing. The sermons have been full of sound doctrine and wholesome in-

struction. The lesson in the Bible-school, on Sabbath after-

noon, was taught in a very impressive manner, and with evi-

dent profit to all. All our denominational work has been considered, and an unusual interest awakened in the immediate

demands of the Tract and Missionary Societies. Facts have been presented, showing that the calls for enlarging and pushing the work of spreading Sabbath truth were never so great as now, and the fields never more promising. It has also been shown that the Tract Society will be compelled to suspend the important work of publishing The Light of Home, unless the people rally to its support before the time for issuing the August number.

gust number.

Facts have also been brought before us, showing that the China Mission must be re-enforced at once, if it is to be successfully

continued; and that the demands made by our growing home

fields forbid any retrenchment in the work of the Society. It has been further demonstrated that money sufficient to carry

forward all the work now in hand by both the Tract and the Missionary Societies, that is, \$24,000 annually, demands only

the sum of twenty-three cents per month from each communicant in our churches. By similar figures it appears that the

money which has been contributed in the past, has been con-

tributed by a few. We venture to suggest that you take these grave questions into careful and prayerful consideration. They are common interests, and the ultimate responsibility concerning them rests with the people rather than with the Boards which have the work in charge.

We have welcomed your delegates, Stephen Burdick from the Central, J. E. N. Backus from the Western, and J. L. Huffman from the North-Western and South-Eastern Associa-

tions. We have been cheered and instructed by their counsels and teachings. We send O. D. Sherman to represent us in the Central, Western, and North-Western, in 1886, and I. L. Cottrell, with Joshua Clarke as alternate, to do the same in 1887; also, J. G. Burdick, with T. L. Gardiner as alternate, to rep-

resent us in the South-Eastern, in 1887.

Secretary for Committee.

Of the 16 churches in the Association, only 11 have report-

This was erected by the Emperor Kien who died here, and who is said to have a preternatural birth. The Mongols, when monument, and place their offerings upon it. We saw several small silk handkerchiefs fastened here and there upon it in different places—these are their offerings. The grove pretty, but the temple is in a dilapidated

It was a pleasant ride from this place through the open country to the Great Bell Temple where we stopped again. This great bell was made more than four hundred years ago, in the time of the Emperor Yong-lo, and the temple near by, is said to have been inches to a foot in thickness, and weighs 120,000 lb. It is inscribed all over, both inside and outside, with perfect Chinese characters, in relief, that were cast upon it. These characters are said to number 250,000, The metal of which it is made is far superior to that of which bells are now made in China. We ascended the rickety old steps of the gallery surrounding it, and walked around it, listening to its clear, beautiful to-night after two days of jolting and shak- resonance in response to the strokes of our umbrella handles. We tried to throw some cash down the hole in its top, which pleased the eager-eyed natives below, who stood around more than ready to pick them up, and some of whom followed us to the gateway, begging for more. In the temple adwhich some incense was burning. The lady of the city to the great wall, about fifty knelt and, clasping her hands together, miles distant. My own conveyance led the struck her head several times on the ground train; this is a mule litter, very like a large and then was assisted to rise by her maids.

hills before us, we caught our first sight of a portion of the inner great wall. Before Loong, in memory of a Lama from Thibet coming, our friends informed us that many times visitors return to Peking after viewing this wall, surposing they have seen the real Great Wall, but that is not an object of such

The day has been a beautiful one, the clear rarified air, and the depths of azure in the cloudless sky have contributed strongly to the perfect enjoyment we have had. Leaving Nankow, up through the stony way, mile after mile, we came until we found ourselves surrounded on all sides by mountains of rock. The way is a series of windings, so that we could at any time only see a short distance ahead. Occasionally the pass widens out to a quarter of a mile or more, then again the sides of the mountains approach each other until they are only a built to accommodate it. This great bell few rods, and in some instances, a few feet hung in a tower at the back of the temple, apart. In the wider portions the ground is is over twelve feet in height, from nine covered with boulders, large and small. around or over which we have made our way. Toward the end the pass is very narrow, and in former ages the way must have been hewn in the solid mountain sides. We often crossed and recrossed a stream of and represent one of the Buddhist classics. sparkling water that trickled over the rocks, but which in the rainy season, must rush over them with mighty force and bear them onward by its rapid current, now, however, it is not easy to imagine how its waters could ever have formed and paved this wonderful opening between the mountains. The pass is fifteen miles in length, and in most places the ascent is so gradual that we scarcely noticed it. About five miles from the entrance, we came to a strange, hexagonal arch, that has a long history dating back through several dynasties. friends at home would have thought we joining we saw a most elaborately dressed It is covered with grotesque figures and lady, accompanied by three maids, making Buddhas, and upon it are inscriptions carved her prostrations before an idol, in front of in six languages. These are, as near as I can learn, as follows: Chinese, Mongol, Manchu. Thibetan, Uirguin and Sanskrit. Here, over this arch, was once a fine pagoda, but when the Mongols invaded China, the supersedan chair, carried by one animal walking | There was a large white elephant on one side | stitious soldiers would not pass under until before, and the other behind it, and sup- of the Buddha, the like of which I have it was torn down. There are a few dwellings and a temple near by, but not many Outside the gate we ate our noon-day people make their homes in this desolate The litter was well packed with bedding on lunch and then came on, reaching our inn pass. Here and there we saw a tiny hamlet the sides, and on level ground it has not after night-fall, and at seven o'clock this built of boulders and surrounded by a wall been uncomfortable to sit and rock high up morning were again on our journey. We of the same, and now and then we came upabove and between the mules. The cart stopped to rest this forenoon at the quaint on a little temple or shrine, sometimes situcame next belinding d beyond that, the little town of Nankow, situated among the ated high up in the sides of the rock with donkey which was be used in turn, both rocks, just at the foot of the mountains, and hewn steps leading up to them. Oh, it has by Mr. Fryer and our servant, as they should at the entrance to the pass of the same been grand to-day to lift our eyes up to choose between them. Of course each ani name. Here we were obliged to exchange those bulwarks of strength and feel their mal had a driver, so that altogether we must our cart for two more donkeys, as no manner power—the power of our God. The great have made quite an imposing procession. of wheels can be driven over the road we Buddha that we saw yesterday in all his We stopped about a mile outside the have since come. It was here the scenery forms—the past, present and future—beside Peking gate to see a Lama temple, and a began to be grand, and over the tops of the whose head a man looked small—cannot

Praying that Christian harmony may prevail in all your deliberations, and divine wisdom direct in all your counsels, we remain, Yours in the bonds of Christian fellowship.

By order, and in behalf of the Association,
A. H. Lewis, Corresponding Secretary.
NEW MARKET, N. J., June 6, 1886.

On motion, A. H. Lewis was authorized to extend the hand of fellowship of this Association to the Daytona Church, through its delegate, J. F. Hubbard, which was accordingly done in a very cordial manner, with a touching reference to the fidelity of that little band of isolated ones, who are standing firm for God's truth.

The Association resumed the consideration of the report of the Committee on Resolutions.

The first resolution was adopted after remarks by Stephen Burdick.

The third resolution was spoken to by Halsey H. Baker, A. H. Lewis, Augustus Dunham, T. L. Gardiner, and J. Clarke, and adopted.

The fourth resolution was adopted after remarks by O. U. Whitford, T. L. Gardiner, J. E. N. Backus, Stephen Burdick, A. H. Lewis, I. D. Titsworth, and I. L. Cottrell.

The fifth resolution was spoken to by J. L. Huffman, and adopted. The sixth resolution was spoken to by A. H. Lew-

is, J. Clarke, and I. L. Cottrell, and adopted. The following resolution of thanks was unani-

mously adopted: Resolved. That we, the delegates in attendance, do hereby extend our heartfelt thanks to the brethren and sisters of New Market, who have extended unto us such royal hospitality, and have so generously entertained us during this session.

On motion, the Moderator and Secretary were instructed to attend to the publishing of the Minutes, and distributing the same.

It was voted that the Secretaries have the Constitution of the Association published on the cover of the Minutes.

#### EVENING.

Sermon at 7.30 by O. U. Whitford. Text, John 10: 10, "I am come that they might have life, and that they might have it more abundantly."

After prayer by A. H. Lewis, the Association adjourned to meet with the First Hopkinton Church, at Ashaway, R. I., on the Fifth-day before the first Sabbath in June, 1887.

J. F. HUBBARD, Moderator.

THEO, L. GARDINER, Secretaries, J. D. SPICER,

feel or know or see anything to and pet our brothers and sign hemselves before him and a deaf, and dumb to the power and living God. How shall light in us that it may shine on

#### THE CENTRAL ASSOCIAT

This Association convened fo session at Leonardsville, N. 1886. The attendance upon services was good, though th delegates from the churches usual. The meeting was calle J. B. Clarke, the Moderator and after devotional exercises pointment of a nominating c O. Burdick, of Scott, preached sermon from Rom. 13:8, " anything, but to love one an theme, "Debt of Love," was p intelligent and effective manne the report of the nominating adopted as follows: Moderator Secretary, S. Whitiord Maxe Secretary, F. O. Burdick. Letters were read from all

except one, showing general some advancement in the Lor the absence of revivals to any The ordinary business occup noon, and in the evening Backus preached to a large Theme, "Following the Cr Ex. 23: 2, "Thou shalt not titude to do evil."

The second day's session of half hour's devotional service good number shared, with the presence of the Spirit. Rogers read an essay upon subject, "The relation of Se to spiritual life." As a copy for the RECORDER, we will no give an abstract of his valual Sister Perie F. Randolph add sociation upon Woman's W well-arranged review of page making timely suggestions in ure plans.

The afternoon of Sixthprofitable by a sermon by upon "Honoring the Lord stance," and the discussion vital to our welfare as a pe culture for the young, and schools, and the claims of and tract operations were un utterances of hearts kindle

the truth and the Zion of ou Thus far the interest has couragement, and it is hope ent may be one of the be enjoyed by our Association.

# WAY-SIDE NOT

BY REV. J. B. CL

At Preston and Norwick earnest friends of the Sabl adhering to the truth, and find much encouragement worthy loyalty. Bro. L. C. an arduous work on this fie reap as he sows, he will gat harvest. The prospect is n churches here, but for the is a sure reward in store,

bright all the eternal years. At Leonardsville, N. Y. land commenced his pas this month. On the first Sal on " Pleasing God as illus of Enoch," to a large cong a profitable theme, present

ing manner. The parsonage for the I under way and will cost, about \$1,600. It will be nest and commodious, oreditable to all who share

The meeting of the Cent be held hare. June 10th, to with much interest, and general that it may be a full of spiritual refreshing May the Lord prepare

that we may be filled with it all Wast Romanton, N. Y., J.

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#### THE CENTRAL ASSOCIATION.

This Association convened for its fifty-first session at Leonardsville, N. Y., June 10, 1886. The attendance upon the opening services was good, though the number of delegates from the churches was less than usual. The meeting was called to order by J. B. Clarke, the Moderator of last year. and after devotional exercises and the appointment of a nominating committee, F. O. Burdick, of Scott, preached the opening sermon from Rom. 13:8, "Owe no man anything, but to love one another." The theme, "Debt of Love," was presented in an intelligent and effective manner, after which the report of the nominating committee was adopted as follows: Moderator, S. Burdick: Secretary, S. Whitford Maxson; Assistant Secretary, F. O. Burdick.

Letters were read from all the churches except one, showing general harmony and some advancement in the Lord's work, but the absence of revivals to any great extent. The ordinary business occupied the afternoon, and in the evening Eld. J. E. N. Backus preached to a large congregation. Theme, "Following the Crowd." Text, Ex. 23: 2, "Thou shalt not follow a multitude to do evil."

The second day's session opened with a half hour's devotional service, in which a good number shared, with indications of the presence of the Spirit. Bro. L. C. Rogers read an essay upon the important subject, "The relation of Sabbath-keeping to spiritual life." As a copy was requested for the RECORDER, we will not take space to give an abstract of his valuable production. Sister Perie F. Randolph addressed the Association upon Woman's Work, giving a well-arranged review of past efforts, and making timely suggestions in regard to future plans.

profitable by a sermon by O. D. Sherman the church for the entertainment. When upon "Honoring the Lord with our sub- it was over they immediately left the church stance," and the discussion of various topics for our house, but so quietly as not to culture for the young, and loyalty to our After a very pleasant time of hand-shaking utterances of hearts kindled with love for ed us with a number of articles of silverthe truth and the Zion of our God.

Thus far the interest has been full of encouragement, and it is hoped that the present may be one of the best sessions ever enjoyed by our Association.

### WAY-SIDE NOTES.

BY REV. J. B. CLARKE.

At Preston and Norwich, N. Y., some earnest friends of the Sabbath are bravely adhering to the truth, and we hope they may find much encouragement in their praiseworthy loyalty. Bro. L. C. Rogers is doing an arduous work on this field, and if he shall read as he sows. he will gather an abundant | "herewith presented." harvest. The prospect is not bright for the churches here, but for the faithful few there is a sure reward in store, which will make

bright all the eternal years. At Leonardsville, N. Y., Bro. W. C. Daland commenced his pastoral labors with this month. On the first Sabbath he preached on "Pleasing God as illustrated in the Life of Enoch." to a large congregation. It was a profitable theme, presented in an interest-

under way and will cost, when completed, about \$1.600. It will be of generous size, neat and commodious. and will be highly this not including hundreds of miles of busi-

creditable to all who share in its construction. The meeting of the Central Association, to churches \$343 per annum. be held here. June 10th, is looked forward to with much interest, and the prayer seems general that it may be a session that shall be full of spiritual refreshing.

that we may be filled with his spirit through

WEST EDMESTON, N. Y., June 7, 1886.

#### MINISTERIAL CONFERENCE.

The Ministerial Conference of the Seventhday Baptist churches of Southern Wisconsin met with the church at Utica, as previously announced. But the programme was only in part carried out. The session, however, was one of interest and profit.

The programme provided for the next session is as follows:

What is the work of the Holy Spirit in connection with man's salvation? E. Ronayne. What is the difference between morality and spirituality? S. H. Babcock. Exegesis of Dan. 2: 44, 45. H. Hull.

Which are preferable, long or short pastorates?

and is the annual balloting for the pastor advisable?

What improvement, if any, can be made on our present method of employing unemployed ministers, and supplying unsupplied churches? W. F.

Exegesis of John 5: 28, 29. S. L. Maxson. Can the Church of Christ safely relax, in any degree, the strictness of gospel discipline. N. Ward-

Can a man obey the spirit of the law while yoluntarily and consciously disobeying its letter? J.

The next meeting is to be held at Rock River, on Sixth-day before the last Sabbath in August.

S. H. BABCOCK, Secretary.

# Home Hews.

New York. NILE.

Surprise visits have come to be events of so frequent occurrence that one might suppose that they would cease to take anybody by supprise. Yet they do sometimes surprise even a pastor's family. Such has been the surprise of the pastor and his family at Nile. The 30th of May last was the 25th anniversary of the marriage of the pastor and the event in a very quiet way within the family circle. On the evening of that day a musical entertainment was given at the church, and our family were all present. At its close we lingered as usual, but the audience vanished in unusually quick time, leaving us among the last to depart. We had not the least suspicion of there being any thing unusual in the wind, until we had got nearly home, but on entering our house we found it literally packed with company, a table spread in the parlor and covered in a way that suggested some mystery, and provisions made for refreshments. We found that a committee had taken possession immediately after they found we had all left the house, in order to make the arrangements appropriate to their purpose, while The afternoon of Sixth-day was made the friends, generally quietly repaired to vital to our welfare as a people. A broad awaken the least suspicion on our part. schools, and the claims of our missionary and exchange of salutations, Bro. L. H. and tract operations were urged in stirring | Kenyon, in an appropriate address, presentware and a buggy harness whose trimmings them?" also suggested a silver wedding. This visit. and especially the valuable presents, were the more a surprise, inasmuch as the society had made us a handsome donation a few weeks previously, on which occasion also there was a large gathering at our house.

Our friends have our heartiest thanks for their beautiful and valuable presents and their friendly congratulations on this anniversary day.

# VERONA.

The last Sabbath in May the pastor gave a summary of his labors on this field for the three and one-half years of his pastorate. which, if of interest to other laborers, is

The field embraces two Seventh-day Baptist Churches and one union congregation. Preached 364 times, including 22 funeral sermons. This averages two sermons per week. Delivered 8 lectures and 4 addresses in the county. Made 634 pastoral visits and calls distributed among 60 families. This is an average of about 31 per week. The families being scattered from one or two to 8 miles from the churches, and the preaching stations being 3 and 6 miles from the First The parsonage for the new pastor is well | Church, all this has involved an average ride with horse and carriage of 27 miles each week, or 4,914 miles during the pastorate. ness travel. Average salary from the two

There have been raised by collections and individual subrcriptions for tract and missionary purposes \$299 48, an average of \$85 56 per year, or \$2 85 per annum for May the Lord prepare us for it and grant each family contributing. Church and Sabbath-school expenses have averaged \$103 38 per annum. Total average yearly expenses both churches, \$531 94, which if distributed equally among the members would be about

> That God will bless this offering and add to our graces and abilities is our fervent

#### New Jersey. PLAINFIELD.

The revival meetings which were held for 9 to 9.15. Devotional Exercises. three weeks in May, under the evangelists, Moody, Whittle and McGranahan, awakened

9.15 to 10.80. Unfinished business. 10.80 to 11. Paper, "The religious significance of the Sabbath," L. A. Platts

wide-spread interest, and resulted in much good. Although the outside, non-churchgoing class was not reached, to any great extent, the interest among the professing Christians was aroused, and many reconsecrated themselves, and pledged more in the 3 o'clock. Sermon by O. U. Whitford, representa future. The best work was done among the young people, nearly 300 accepting Christ by open profession. Many are identifying themselves with the different churches, and we are hoping for a few ere long. The expense of the revival amounted to about \$1,200, which was apportioned among the several churches.

#### Rhode Island.

ASHAWAY.

House-cleaning has had its run; every home in this part of the land has been affected by it, and for two days it raged in the sanctuary, every movable article was taken from it, and floors and ceilings were swept and washed. Not a particle of wood, paint or glass escaped the general scrubbing; carpets and cushions were whipped until they gave up the dust they had hidden away. About thirty came together and engaged in the work. which was never more thoroughly

The Sewing Society held a strawberry and ice cream festival in their rooms, evening after the 29th of May. The tables were arranged and waited on by the young members his wife. It was our expectation to celebrate of the Society, and other young ladies invited by them. Each table and its waiters was known by the colors or costumes of waiters, adopted by the manager, as the "Japanese" table with its dishes, decorations and costumes: the "old folks" table. with ancient dishes, candles, decanters, and waiters with caps, kerchiefs and gowns: the 'pink and white," the "red, white and blue," the "blue," and the "crystal" tables were all complete in all their appoint-

The results were an evening pleasantly spent, and net receipts of thirty dollars.

Decoration day was observed in this community by the posting of flags and decorating the graves in the forenoon, and in the afternoon the people gathered in the church at 2 o'clock, and heard an interesting and instructive address by Rev. O. E. Baker, of Providence, also excellent music by Rev. W.C. Daland, of New York, and by the choir. Twenty-three graves were decorated with boquets, crosses, wreaths and other designs that were made up in the church vestry, by the willing hands of men, women and chil-

It was a pleasant sight to see the children whose heads were but little above the tables. twining the flowers as best they could, side by side with men whose locks were white. and who were able to answer the many questions asked for information about "Why do we decorate these graves and put flags on

The Jews were to teach their children each year concerning the establishment of the passover feast; shall we not teach ours concerning the establishment of a decoration day as often?

## SPECIAL NOTICES.

THE subscriber will give fifty cents for a copy of the Conference Minutes for 1818.

ASHAWAY, R. I.

THE Seventh-day Baptist Western Association will hold its Fifty-first Anniversary with the church at Independence, N. Y., commencing on Fifth day, June 17, 1886, at 10 o'clock A. M. The Executive Committee have prepared the following programme, subject to amendment and approval:

Fifth day Morning.

10 o'clock. Introductory Sermon,
James, Summerbell. Report of Executive Committee. Appointment of Standing Committees.

to 2.15. Devotional Exercises. 2.15 to 4.30. Communications from churches and corresponding bodies; annual reports; reports of delegates: miscellaneous business.

Evening. 3 o'clock. Paper, "What constitutes a divine call to the ministry? D. E. Maxson.

Sixth-day Morning. 9 to 9.30. Devotional Exercises. 9.30 to 10.80. Reports of committees, and miscel-

laneous business. 10.30. Paper, "Inspiration of the Scriptures," W. C. Titsworth.

2 to 2.15. Devotional Exercises. 2.15 to 3. Reports of committees and unfinished o'clock. Educational conference, conducted by

L. E. Livermore. 8 o'clock. Prayer and conference meeting, conducted by G. W. Burdick. ducted by

10.30. Sermon by A. H. Lewis, delegate from the Eastern Association, followed by a joint col-lection for the Missionary and Tract Socie-

Sabbath Morning.

Afternoon. 8 o'clock. Bible school work, conducted by J. E. N. Backus, Superintendent of the Independence school.

7.45. Paper on Woman's Work,

Mrs. J. C. Edwards. 8.15. Sermon by J. L. Huffman, delegate from the North-Western Association. First-day Morning.

11 o'clock. Sermon by J. B. Clarke, Agent of the American Sabbath Tract Society, followed by a joint collection for the Tract and Missionary Societies.

2 to 2.15. Devotional Exercises. 2.15 to 3. Miscellaneous business tive of the Missionary Society.

Evening. o'clock. Sermon by H. D. Clarke, delegate from the Central Association.

ALL persons attending the North-Western Association to be held at Garwin, who pay full fare on the C. M. & St. P. R. R., to Tama City, Iowa, will be returned for one-third regular rate. Parties traveling upon this road will change cars at Tama City, taking the C. & N. W. R. R., thence to Gar win. Also arrangements have been made with the C. & N. W. R. R. Co., so that all attending said meeting, who pay full fare on said company's roads to Garwin, Freeport or Galena, will be returned for one-third regular rates.

Certificates will be issued at the close of the Asso ciation to all parties entitled to them. Certificates will be valid until July 1st. J. T. DAVIS. NORTH-WESTERN ASSOCIATION.—The Seventh-

day Baptist North-Western Association will be held at Garwin, Iowa, commencing on Fifth day, June 24 1886, at 10 o'clock A. M.

The following programme has been prepared by the committee, subject to amendment and approval: FIFTH-DAY, 10 A. M.

Introductory Sermon-E. M. Dunn. Call to order for business. Appointment of Standing Committees.

Communications from churches. AFTERNOON SESSION, 2 P. M. Devotional exercises, fifteen minutes.

Unfinished business. Communications from Corresponding Bodies. 3 P. M., Essay-J. W. Morton.

SIXTH-DAY, 10 A. M.

EVENING SESSION, 8 P. M. Devotional exercises, fifteen minutes. Missionary conference led by A. E. Main.

Devotional exercises, fifteen minutes. Report of committees. 11 A. M., Essay-"The Scriptural Significance of

Fasting." by A. McLearn. AFTERNOON SESSION, 2 P. M. Devotional exercises, fifteen minutes.

Business. 3 P. M. Sermon by Central Association delegate. EVENING SESSION, 8 P. M.

Sermon—South-Eastern Association delegate. SABBATH MORNING, 10 A. M. Sabbath-school.

11 A. M. Sermon-A. E. Main, followed by colection for Missions. Communion.

AFTERNOON, 3.80 P. M. Sermon-Delegate from Eastern Association. FIRST-DAY, 10 A. M.

Business. 11 A. M. Sermon-J. B. Clarke, followed by collection for Tract Society.

AFTERNOON SESSION. 2 P. M. Devotional exercises, fifteen minutes Business. 3 P. M. Bible-reading-E. Ronayne.

4 P. M. Tract Society conference, led by J. B. EVENING SESSION, 8 P. M.

Devotional exercises, fifteen minutes.

Farewell conference. Persons intending to come to the Western Association by railroad to Andover, will-please inform me as soon as convenient, and we will have carriages at Andover on Wednesday, the day before the Association. Any wishing to come on any other day, will please give notice accordingly. Those coming with teams may report to me, if they have no other arrangements. We wish to make it as

leasant for all as possible. J. KENYON. Committee. INDEPENDENCE, N. Y., May 21, 1886.

PERSONS intending to attend the approaching session of the North-Western Association are requested to send their names at an early date, to Dea. G. S. Babcock, Garwin, Iowa, that they may be as signed places of entertainment.

MAY 27, 1886. THE Hornellsville Seventh day Baptist Church

holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sab bath, at 2 o'clock P. M. The Sabhath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 8 o'clock. All Sabbath keepers in the city, over the Sabbath, are cordially invited to attend.

THE Treasurer of the General Conference would respectfully remind those churches which have not paid their apportionments for the year ending Sept. 1, 1885, or for previous years, that the money in the treasury was long ago exhausted and a considerable portion of the expenses for last year remain unpaid. Prompt attention to this matter by those whom it may concern is very desirable. Remittances should be sent by Post-Office orders or registered letters to A. C. BUHDICK, Treasurer.

ALFRED CENTRE, N. Y.

The Seventh-day Baptist North-Western As sociation will hold its Fortleth Anniversary with the Carlton Church, at Garwin, Tama Co., Iowa, com. mencing on Fifth day before the fourth Sabbath in June (June 24th), 1886, at 10 o'clock A. M.

Essavists were appointed as follows: J. W. Morton-Subject, "The Scriptural Doc trine Concerning the Second Coming of Christ." A. McLearn-Subject, What is the Scriptural

Signification of Fasting?"

L. T. ROGERS, Clerk of Association, 1885.

PLEDGE CARDS and printed savelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge on application to the SABBATH RECORDER Alfred Contre, N. Y.

COMMENCEMENT WEEK, Milton College, June

1. Field-day Exercises. Thursday, June 24th. 2. Annual Sermon before the Christian Association by Rev. A. D. Sandborne, of Evausville, Friday

evening. June 25th. 3. Joint Public Session of the Literary Societies, Seventh-day evening, June 26th.

4. Baccalaureate Sermon by Pres. Whitford. Sunday evening, June 27th.

5. Joint Public Sessions of the Literary Societies. Monday evening. June 28th. 6. Midday Concert, under the charge of Prof. J.

M. Stillman, Tuesday afternoon, at 2 o'clock, June 7. Annual Address before the Literary Societies by Gen. A. L. Chetlain, of Chicago, Tuesday even-

ing, June 29th. Subject-"Gen. Grant from Galena to Vicksburg." 8. Commencement Exercises. Wednesday, at 10

o'clock A. M., June 30th. 9. Annual Meeting of Alumni, Wednesday after-

noon, at 3 o'clock. Address by Rev. W. B. Millard, of Blue Island, Ill., and essay by Mrs. Ada Ray Cooke, of Whitewater.

10. Concert by the Milton Cornet Band, Wednesday evening.

Persons attending the Commencement Exercises. and paving full fare on the railway running through Milton, will be returned home for one-fifth fare.

#### SECOND ANNUAL REPORT

#### Of the Secretary of The Alfred Mutual Loan Association, for the year ending April 13, 1886. RECEIPTS.

Premiums......Loss and Gain..... \$4,769 67

DISBURSEMENTS.

\$4,769.67 ASSETS. Loans secured as required by charter ......\$6,400 00 Unpaid Dues ...... 9 00

LIABILITIES. Stock, 1st Series, 158 shares, at 

270 shares in both series - Present number of Shares Loaned upon: st series, 22; 2d series, 10. Total...... Holding value, total payments and profits of one share stock in each series:

Total profits.....\$1 70 Withdrawal value on April 13, 1886, of one share Capital took of the Association, first series, \$24 97; second series.

State of New York, | SS. Allegany County, | SS.

T. M. DAVIS, Secretary.

Holding value......\$25 70 Installments paid..... 24 00

L. A. Platts, as President, and T. M. Davis, as Secretary of The Alfred Mutual Loan Association, being each during the said Association is in all things correct according to their and each of their best knowledge, information and belief; and we do further swear that we verily believe that said report is in all things honestly and fairly made as set L. A. PLATTS, President.

worn to before me this 31st day of May, 1886.

A. B. Collins, Justice of the Peace.

WHOLESALE PRODUCE MARKET. Review of the New York market for butter, cheese etc., for the week ending June 12, 1886, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, Nos. 49 and 51 Pearl Street, New York. Marking plates furnished

BUTTER.—Receipts for the week, 53,978 packages: exports 3,638 packages. The market is speculative ly sustained. The low ruling prices tempt buying and large amounts of butter are going into cold storage, and the disposition to buy and hold is accelerated by the proposed imposition of a tax upon imitations. So far the season has been exceedingly. propitious and the make has been large, and a fair. if not an abundant, hay crop is assured. We quote:

CHERSE.—Receipts for the week, 61.784 boxes exports, 46,113 boxes. The first half of the week there was a strong, good market from export buyers up to 71c. Later in the week foreign advices were not as favorable, and 74c. was the best attainable top for export. Skimmed cheese are faring hard. Some hard skims sold at 25@50c. per box. A lot of so-called night skims sold on the dock at 4c. We

Factory, full-cream and fine...... 710 71 night skims......

Eccs.—Receipts for the week, 11,247 barrels and 19.054 cases. We quote:

Near-by marks, fresh-laid, per doz ...... 19 @18 BUTTER CHEER EGG, BRANK ETC.

Exclusively and Entirely on Commiss Cash advances will be made on receipt of property where needed, and account of sales and remittaines for the same sent promptly as soon as goods are said. We have no agents, make no purchases whatever for our own account, and solicit consignments of prime

quality property. DAVID W. LEWIS & Co., New York.

# Selected Miscellany.

#### WHAT CAN WE DO'?

Oh, what can little children do to make the great world glad? For pain and sin are everywhere, and many a life is

Our hearts must bloom with charity wherever sorrow lowers, For how could summer days be sweet without the little flowers?

Oh, what can little children do to make the dark world bright? For many a soul in shadow sits, and longs to see the

Oh, we must lift our lamps of love, and let them gleam afai ; For how should night be beautiful without each lit-

Oh, what can little children do to bring some com-For weary roads where men must climb with toiling, wayworn feet?

Our lives must ripple clear and fresh, that thirsty souls may sing; Could robin pipe so merrily without the little

All this may little children do, the saddened world For God sends forth all loving souls to deeds of ten That this poor earth may bloom and sing like his dear home above; But all the work would fail and cease without the

- Well-Spring.

#### OBEDIENCE AND DOCTBINE.

children's love.

Many years ago, when I was young in the ministry, I preached, in the ordinary course of my pulpit work, a sermon founded upon the parable of Isaiah in his fifth chapter, taking for a text in the morning these words: "And he looked that it should bring forth grapes"; and in the evening: "And it brought wild grapes."

The next day very early a note was left at my door, written in a strange hand, and signed with a name to me unknown. The writer, in terms of humble anxiety, told me how he happened to be for a day in our church. He said he had "been for twentyeight years thus far bringing forth nothing but wild grapes." He wanted to "do better." He desired "to know the way." He proposed to make his own appointment for that Monday evening at my study, to converse with me, if convenient that I should remain at home to receive him.

The scene rises before me now. Referring to his letter. I asked why he had come to me. What was there in his life that disappointed or discouraged him? How would he change it, if he could? What sort of "wild grapes" had he been bringing forth? What kind of good grapes did he wish to produce?

was singularly clear and often picturesque. On the whole, I was bound to admit that his life had been very decent and inoffensive. I asked him why he did not immediately take inquired of him what had become of his repelling error. With no uncertain aim will an open stand for a new life which should doubts, and reminded him of his former differ from the old in the one particular of penitent faith in the Lord Jesus Christ, and quoted to him the familiar verses about evening they had never entered his mind. In "putting off the old man with his deeds, doing the Lord's will he had learned of the and putting on the new, which after God is Lord's doctrine.—C. S. Robinson. and putting on the new, which after God is created in righteous and true holiness." To this he answered that there were doctrines in the creed he understood I believed and preached, that he could not understand nor accept. I pressed him for an account of them at once.

With a most attractive and unsophisticated frankness he stated a few prominent difficulties which stood in his way. For one proved by the fact that at the outset the genthing, he began, he had been worried with the doctrine of the triune nature of the Godof one and three. And when he looked to me for a proper explanation, I simply said, are excessive. The present movement shows making for its that all?" He dropped his head in a also a growth of the public temper in favor of possibility. quick confusion and replied, "I thought you would laugh at me when my hindrances came up; it all seems so easy to you, but it has really given me trouble." "Is that all." I asked again. "No," he soon added, "I cannot understand how God can know everything beforehand, and even fix it certainly, and yet men go on doing as they please. When he looked up for a reply, as I merely repeated the question, "Is that all?" he proceeded with the paradox of a infinite atonement; and after that the infinite condemnation of the wicked. By this time his mind was evidently confused by my silence; he began to deprecate my opinion of his weakness; he kept saying that probably I could explain difficulties like these so easily with a dozen words that his worry would be to my mind childish. At last he paused; to my question, "Is that all?" repeated as before, he had nothing now to add; but he suddenly blurted out, "Do you think that was a real head when he was baptized?"

I told him I did not understand anything about it, and could not tell him what it was. Further, I went on to say to him, that instead of these doctrines being so easy to me or to any one else, they were really the highest and hardest questions to men. I could not explain a single one of them to his compreto know sometime; and said to him, "Come no impracticable measures, such as the eight- farce by which God is deceiving his creatto me if you can a hundred years from to- hour day seems and the equalizing of work- ures. If we can believe "there is no conday: if you do not know then I will tell you, for I think I shall know."

the question as to what such doctrines had made him unholy? Did Christ's baptism greater prudence therefor.

force him to bring forth wild grapes? Would God's foreordination keep him from the collapse of the movement for eight hours taking a stand for what was good and true, is certain. Indeed, it has begun. The even if some foolish preacher told him he was striking carpenters of Boston already having elected to be condemned? I insisted that a offered, but in vain, to comprise upon nine, fair answer should be returned to the ques- with eight on each Saturday, now have abantion, How did these things hinder? and a doned their strike altogether. This at connection established between the doctrines | tempt to assert the power of unions, as such, and his delays.

man; and then suddenly rose up to his feet, | they will use their power more wisely. The straightening himself to his full height; and present controversy also seems to have conin a tone of indescribable tenderness and tributed this element towards the solution of strength, with his voice quivering in the in- the problem. It has supplied significant intensity of emotion, said, "I will arise, and dications that the question as to hours is to go to my Father?" He put out his hand be settled by the adoption of the custom of to me, held mine for a moment, found he payment by the hour instead of by the day. could not say anything, nor could I, and Just how the rates per hour shall be deter then went quietly on his way.

From that decision he never retreated. I came immediately, however, to ask what he | - Congregationalist. should do next, for he supposed every thing was over with him, so far as usefulness was concerned, for all time to come. But again he tried. Before long, I read him his covenant as he joined the church. I seem to see his face now as I looked upon it then, with all its lines of humble resolve, and its gleamings of exalted and joyful satisfaction at his first communion.

Our lives then charged their course; he

removed his residence to the West; though by and by, he was again alongside with me in church work in Brooklyn-efficient, intelligent and faithful. When the civil war broke out he enlisted in the volunteer force. Steadily he rose into high command among the soldiers. From the start he committed himself at every point as a Christian officer. He was the man who organized the first prayer meeting in the Army of the Potomac. We sent him hymn books and tracts. Across the head of two barrels he put planks for a table. He wrote me, with a quaint sense of humor, of his trouble in getting lights, and his awkwardness in getting tunes. The story of those frightful years grew graphic and livingly real in his frequent letters. His piety shone serenely as the dangers deepened. Battle after battle tore his regiment to pieces. The ineffable feeling of trust in a crucified Saviour, the beautiful, child-like re-

He fell in the last bloody assault on Fort Wagner. His dying utterance was: "It is all right. I shall live but a few minutes; go back and do your duty." They buried him afterwards, but no one remembered the ex- point when absolute convictions regarding act spot, and to day he sleeps in an unrecog- spiritual truths can only be passively stated

pose of his faith, never wavered.

suggestions which may help some persons the pendulum shall swing to rise on the other who are trying to begin the new life of faith. side. In an age of negation and denial, God

the true way. He wrote me once that a man | do only when the time is ripe, and we be-He related his whole history in a few swift | wanted direction at the close of his first tent | moments: his mind in its way of working meeting. What he had learned he gave: "I told him to arise and go to his Father!"

ple obedience. Once, when on a furlough, I queer questions. He had already forgotten them, and asserted soberly that from that

#### LESSONS OF THE LABOR MOVEMENT.

results have been reached. It is clear that there is any substance, many making a strong public opinion will not tolerate unreasona- effort to call all a delusion and a dream. ble demands from laboring men. This is dealing vigorously with lawlessness. Boycotting has been decided illegal. The hesithing else than the sharp fire which they of by Daniel the prophet. met. Had the police wavered, anarchy would have triumphed temporarily, and, will not be tolerated.

But then I began slowly to push him with sidered the opportunities of larger leisure explain the "possibility" of there being conparison be called a surrender; and yet I think presence, and asked him, "What hast the question as to what such doctrines had for study and improvement. Capital and demnation for all who are not in receipt of we must distinctly see that there are things done with the loaf that I lately sent you?" to do with his hesitancy in repenting and labor have been brought nearer together; the believing in the Saviour. How did they one will be more considerate, and the other termine to give up. Many Christians would heavy and did not seem well risen." hold him back from another sort of life? more intelligent. Government and anarchy ages and illustrations of the divine ideas be unwilling to use the word surrenders for

So far as can be judged at this writing, is a failure. Many of the men are as loya He sat for a moment sober as a dying to their organizations as ever, but hereafter mined is not yet so clear, but this point will settle itself in due time. Meanwhile it is a heard his first prayer in public. He failed gain too to have the principle of payment by in it; I told him beforehand he might; he the hour brought so prominently to the front.

#### THE SONG OF A PILGRIM.

BY MRS. O. F. KING.

There are songs of cheer And works of love, And weak ones to help along, And glorious things of Christ to be told, Ere I sing the glad new song.

There are battles to fight And victories to win On King Immanuel's side And many a conflict long and hard Ere I shall be satisfied.

There are steep, rough paths For my feet to walk, Through the world's turmoil and heat, And many trials of life to bear, Ere I sit in the conqueror's seat.

There are souls to save For eternity: I must work and hope and pray For the coming of thy kingdom, Lord, Ere I enter the gates of day.

There's a heavenly rest And a mansion fair When the work of life is o'er, And a loving Saviour to welcome me When I reach the other shore. -Star and Crown.

#### WANTED CONVICTIONS.

In the swing of the great pendulum of time we have reached or are about to reach the this condition of things to be followed we I rehearse this tale for the sake of two trust by an age of deepening convictions as 1. A resolution was what started him in prepares his servants for the work they can lieve mothers have already given birth to sons who shall soon appear for God in full armor. They will not only carry with them 2. His rule of experience was found in sim- convictions regarding divine truth, but will be fully nerved for the important work of the stone be cast by these Davids in Israel, for it will fall heavily upon the forehead of Goliath—the man of sin.

Such hopes cheer the steps of the praying ones in Zion, and such hopes only can make endurable an age when all revelation is called in question and regarded with suspicion, an age when light is being universally diffused, but revealing the strange sight, of men looking upon the rays of the sun and won-The contest is not over, but several distinct | dering if in that "burning and shining light"

History to be made will write of us as a people who seeing a half of a sphere and living eral sentiment was almost universally in fa- on that half questioned the fact of their being vor of this class, and has continued so where another half, and, worse still, buffeted by head. He rehearsed the usual bewilderment | their course has been reasonable; it is equally | Satan, who, causing us to have doubts as to pronounced against them when their demands | the future, casts a shadow over the present, are excessive. The present movement shows | making for some joy in the future an im-

> We may advertise for convictions, but if the world around us laughs at our folly in tating policy of Governor Oglesby of Illinois | entertaining so serious a thought, we fear the has subjected him to criticism and contempt, | the awful poverty thus indicated can be rewhile the decisive action of Governor Rusk lieved only from above. In the place of conof Wisconsin has made him the hero of the victions the world would supply us theories. hour. Agitators have been accustomed to But fine spun theories regarding spiritual boast, when referring to the Pittsburg riot, truths entangle the feet of saint and sinner that next time they would be ready. Ap- alike, and precipitate us into an "abominaparently, they were ready at Chicago for any- tion of desolation" greater than that spoken

In an age of marked advance in so many lines, it may be little wonder men have unperhaps, extended to other cities. Hereaft- dertaker to improve the heavenly manualer, in this country, the Napoleonic order- that text book which instructs us in all that ball cartridges first and blank ones after- is good and true-but when we read such wards-will be followed, and the red flag soul thrilling and divine, life-inspiring words as the Master spoke what need to add to or In the reaction against the excessive de- take from them? "The son of man is come mands of labor, however, it will not be for- to seek and to save that which was lost.' gotten that the workingmen had grievances | Wonderful, sublime! But if we begin to in many cases, and, while the present ill-ad- doubt whether men are lost after all, and dove which came down on Jesus Christ's vised movement has postponed their re- make the word "lost" have the sense of dress, it probably will prove to have checked "neglected," soon there ceases to be any them in some measure. We shall not be thrill of soul over the rescue. "God so surprised to learn that unscrupulous monop- loved the world that he gave his only begotoly has passed its zenith, and that the rail- ten Son that whosoever believeth in him road king will now commence to curtail his should not perish." What thankfulness we dominions. While, for a time, the cause of should feel for a gift like this. But if that labor will suffer, ultimately it will gain from "perishing" is no more real than the subpresent experiences. Wisdom and modera- stance of a ghost by which we are affrighted, hension. I remember I added that I hoped tion will be the fruits of failure, and while then we make that "gift" into a sublime men is, can prevail, it will be an advantage | demnation to those who are in Christ Jesus," to the workman to have thoughtfully con- surely there is little need of any theory to that there can be anything that can in com- city, the emperor summoned him to his

negative faith into the high mountains of the word when we have thus explained it. God's positive truth. Then we will have What, then, are the things that we must reconvictions deep and lasting. - W. B. Vassar.

#### FAITH-HEALING.

Rev. Dr. Buckley, editor of the "Methodist Christian Advocate," has a long and exhaustive article on "Faith-healing," in the June Century, which concludes as follows: 'The faith-healers represent God as interfering constantly, not by cause and effect in the order of nature, but effecting the result directly. Their want of supriority to those who are not Christians, but use either false pretenses or natural laws, and their inferiorty to Christ and the apostles, condemn their pretensions. Nor does it avail them to say, 'Christ would not come down from the cross when taunted by unbelievers.' They might perhaps with propriety refuse a test for the test's sake, though Elijah forced one. But in a close observation of their works the radical difference between them and those who they say have no divine help should be manifest. Some of them affirm that the Mormons, Newton, and others do their mighty works by the aid of devils. If so, since casting out devils was a miracle-working power of a very low grade, it is wonderful that none of these persons have been able to cast out the devils from any of the great number who are working in this way, and thus demonstrate their supriority as the apostles vindicated their claims against Simon the sorcerer and others.

"Faith cure, technically so called, as now held by many Protestants, is a pitiable superstition, dangerous in its final effects.

"It may be asked, what harm can result from allowing persons to believe in faith-healing? Very great indeed. Its tendency is to produce an effeminate type of character which shrinks from any pain and to concentrate attention upon self and its sensations. It sets up false grounds for determining whether a person is or is not in the favor of God. It opens the door to every superstition, such as attaching importance to dreams, signs, opening the Bible at random, expecting the Lord to make it open so that they can gather his will from the first passage they see, 'impressions,' assurances,' etc. Practically it gives great support to other delusions which claim a supernatural element. It greatly injures Christianity by subjecting it to a test which it cannot endure. .It directs attention from the moral tianity professes to work, a transformation which, wherever made, manifest its divinity, resistible tendency, is to mental derange-

to prevent others from falling into so plaus- them except Dr. Dodd. Of the people that ible and luxurious a snare, and to show that Christianity is not to be held responsible for aberrations of the imagination which belong | trates for drunkenness and disorder, I wonto no party, creed, race, clime, or age."

#### POULTRY-KEEPING FOR BOYS.

The true citizen is he who realizes and assumes the duties and responsibilities of life. The more such citizens we have, the better for the state and nation. Hence, the early training of our boys to habits of industry and frugality is a matter worthy of our constant attention. For we should bear in mind, not only that "The boy is father to the man," but also that "An idle mind is the devil's workshop." Anything that induces carefulness, regularity and thoughtfulness is a valuable educator of youth.

Among the avocations suitable for young boys is the rearing and care of poultry.

The love of pets is universal among chil dren; and in the whole range of our domestic animals there are no pets so generally anapted to city, town, or country as domestic fowls. Nor are there any that furnish greater pleasure to fortunate owners; for besides their handsome appearance (which with many pets, constitutes their all), there is the daily gathering of the eggs, a source of unfailing pleasure; and the rearing of chicks every step of which process-from the early egg to the time when the full-grown bird reproduces itself in other eggs-is full of incidents and lessons in natural history which no child should miss.

Pleasure and profit go hand in hand here, which is just what boys like and should be al lowed, as they are thereby encouraged in carefulness, industry and perseverance. while, at the same time, they are taught the worth of money by the labor of earning it. Fathers, do not forget that you were once young, and treat your boys as you would like to have been treated when you were of their age; and in future years they will day, and the emperor heard it so often, that "rise up and call you blessed."—Poultry

#### SUBBENDERS OF THE CHBISTIAN LIFE

Had an inexplicable mystery in the Trinity have exchanged shots; both will exercise should not be hard to see, and will not be these, when so much privilege is given in ex- God helps is helped indeed," and turned the when we have gotten out of the slough of a | change; but I think we may continue to use | blind man from him. - From the German.

nounce if we are to declare ourselves Chris. tians? Certainly nothing that should not be given up by all who are trying to live righteous and manly lives, even if they do not call themselves Christians. I long to make you see clearly that the Christian life is the natural, the normal, the perfectly human life. I am accustomed in speaking of these surrenders to divide them into three classes, and I will so speak of them. First, as a Christian I will do nothing that is essentially wrong; secondly, I will do nothing that, although right in itself, will be wrong for me, because it will keep me from drawing closer to God; and, lastly, I will do nothing that could put a bar in the way of any of his other children whom I long to help, and will not hinder.—Phillips Brooks.

#### LIGHT AT EVENTIDE.

At Eve it shall be light, For God's dear lamp of gold Shines down upon the brow of night, And cheers the shadows cold.

God bless the evening time, And where the altar glows O may a sweet and holy chime Our hearts to rest compose. The best of all is this: To rest in him alone Who died for us, that we his bliss Might join at his dear throne.

A few more meeting days, A few more days apart. And we shall celebrate the grace That made us one in heart.

Then on the golden street Then in the golden land, With Christ, our King, we all shall meet, And in his beauty stand. —S. W. Presbyterian.

#### WHY IS IT!

There are some persons who plead, in excuse for their own irreligion, that in secular affairs religious men are no better than other people. If they are not, they ought to be. I believe that, as a rule, they are. If not, how is it that when a religious banker has been guilty of using securities entrusted to his keeping, the whole country rings with his crime, and there is so much sneeing and triumph at the expense of religion itself? We and spiritual transformation which Chris- do not make such a stir when a man who makes no profession of faith in Christ is guilty of the same thing. We do not put so that none who behold it need any other articles in our religious newspapers, headed proof that it is of God. It destroys the as- in large capitals: "Doings of an Irreligious cendency of reason in the soul, and thus, Banker." How is it if a minister is betraved like similar delusions, it is self-perpetuating; into grievous sin the scandal of his fall is and its natural, and, in some minds, its ir- kept alive for years? If another man commits the same offense it is soon forgotten. Hundreds of men were hung for forgery in "Little hope exists of freeing those althe last century. I doubt whether ten of my ready entangled, but it is highly important readers could tell the name of any one of fill our jails, that are sent to our penal colonies, that are brought up before the magisder whether one in a thousand is a communicant in any Christian church.—R. W.

#### THE HEART.

We are admonished to keep the heart in all diligence, for out of it are the issues of life. Keep the heart as we would the house, in good order, so that it may be a fit temple for the living God to dwell in. As a gardener would keep a garden as free from weeds as possible, so the heart should be kent as free from evil influences as possible. As a brave soldier would hold the fort as best he could, so the heart should be protected from the assaults of the evil one. It should be kept in tune as a musical instrument, so that it may render acceptable worship to God. Keep it well furnished with Bible knowledge, heavenly wisdom and pure love; then Satan would not dare to intrude. Keep it well guarded, as a sentinel would the camp; be vigilant and watchful. Guard it as you would the apple of your eye. Keep it free from covetousness, selfishness, deception. cruelty, revenge and pride. Keep it submissive to God's will, and grateful to him for all his mercies. Keep it pure, for it is the pure in heart who shall see God. A pure heart is more precious in God's sight than anything else in the universe.—Stolbert.

#### TWO BLIND MEN.

There were once in Rome two blind men; one of whom cried in the streets of the city, He is helped whom God helps." The other, on the contrary, cried, "He is helped he had a loaf of bread baked and filled with

This gold filled loaf he sent to the blind man who appealed to the emperor's help. When he felt the heavy weight of the bread, he sold it to the other beggar as soon as he Let us think, then, for a moment of the met him. The blind man who bought the surrenders of the Cristian life, even although | bread, carried it home. When he had we hardly like to think of them, for the broken it and found the gold, he thanked richness, the blessing, the privilege of Chris- God, and from that day ceased to beg. But tian living is so great that it hardly seems the other, continuing to beg through the parison be called a surrender; and yet I think | presence, and asked him, "What hast thou

Then the emperor said, "Truly he whom

"I sold it to my friend because it was

# Yoyular Ziic

TOBACCO BLINDNESS. - 1 American calls attention to the bacco blindness is becoming a or tion. At present there are se under treatment for it at one L tal. It first takes the form of oo the sufferers who have smoked into this condition being quite tinguish the color of a piece held up before them. Sometim loses his sight altogether: Alth ing is to a large extent the malady, heavy drinking is also p

EGGS BY WEIGHT.—It is ann breeder of blooded and fine when he offers for sale eggs ne large as his neighbors', that more per dozen than do the Also, the consumer is often that he must pay the same price eggs weighing a pound, and Besides, an egg from a well heavier and richer than one from fowl that is only half fed, so compared to size is an indication Thus, eggs of which eight will w are better and richer than those the same size, of which ten are a pound. Of course, with eggs five cents a dozen (and huadre have been sold in past years at t it is not much matter as to the si the price ranges from twenty cents per dozen, it is a matter w after. It is high time that this selling and buying eggs were It is a relic of the past, and re the time when dressed hogs sold each without regard to size, a sale at that. Insist upon it, th raise poultry and eggs for man price for eggs shall be so muc and then it will be some in farmers to raise a better class all will get what is their just d can Rural Home.

have been grave doubts as to races of men existed on this ear larger than those who now peop of small men who might alm dwarfs have lived on portions Professor Scheveinfurth discov dwarfs in Central Africa, and Plongeon has described the rui city in Central America, all t which could have been in by dwarfs; for the entrances would have been too small fo five to six feet high. In A Cartersville. Ga., a heavy free uncovered acres of skulls and what is known as the Tumlin Some of these were so large th have been the remains of ver Indeed, one thigh-bone must to a frame nearly fourteen fee account goes on to say that ornaments of shell, brass sn mixed up with the bones, and that some of the bodies have in small vaults built of stone. tive of the Smithsonian Inst ington, is now investigating ble archeological relica. awaited with great interest, fo new chapter in biology if Titans ever existed.

A RACE OF GIANTS.—Here

THE MERCURIAL PREVENT LOXERA. - Prof. E. W. Hilgar Cal., in a note to Science, a perfectly practicable to protect in uninfested ground from from without, by sucround with a sufficiently thick (eigh layer of mercurialized soil, obstructing or repelling the e will insure their being fatall fore they can pass through leave the choice between gra ing stocks on the one hand rial protection on the other, of new vineyards, the cost fornia) about the same in would also serve for pro-threatened invasion, in the co already planted, since, apart of open soil cracks giving ac roots, the stocks are the on by which the phylloxers re Such are the presumptions umall-scale experiments; hor will prove the local and the l

Committee of the control of the cont THE RESIDENCE OF 

ard when we have thus explained in then, are the things that we must me if we are to declare ourselves Charles Certainly nothing that should not on up by all who are trying to live ous and manly lives, even if they do ill themselves Christians. I long to you see clearly that the Christian his natural, the normal, the perfectly haife. I am accustomed in speaking of surrenders to divide them into three and I will so speak of them. First aristian I will do nothing that is care wrong; secondly, I will do nothing Ithough right in itself, will be wrong because it will keep me from drawing to God; and, lastly, I will do nothing ould put a bar in the way of any of his children whom I long to help, and will nder.—Phillips Brooks.

#### LIGHT AT EVENTIDE.

At Eve it shall be light, For God's dear lamp of gold shines down upon the brow of night And cheers the shadows cold.

dod bless the evening time. And where the altar glows may a sweet and holy chime of our hearts to rest compose. The best of all is this: To rest in him alone Who died for us, that we his blise Might join at his dear throne.

A few more meeting days. A few more days apart. and we shall celebrate the grace That made us one in heart.

Then on the golden street, Then in the golden land. With Christ, our King, we all shall meet, And in his beauty stand. -8. W. Presbyterian.

#### WHY IS IT?

re are some persons who plead, in exor their own irreligion, that in secular religious men are no better than other If they are not, they ought to be. ve that, as a rule, they are. If not. it that when a religious banker has wilty of using securities entrusted to eping, the whole country rings with his and there is so much sneeing and triat the expense of religion itself? We make such a stir when a man who no profession of faith in Christ is of the same thing. We do not put in our religious newspapers, headed e capitals: "Doings of an Irreligious How is it if a minister is betrayed rievous sin the scandal of his fall is live for years? If another man comhe same offense it is soon forgotten. t century. I doubt whether ten of my could tell the name of any one of except Dr. Dodd. Of the people that riails, that are sent to our penal colohat are brought up before the magisfor drunkenness and disorder, I wonbether one in a thousand is a commuin any Christian church.—R. W.

#### THE HEART.

are admonished to keep the heart in gence, for out of it are the issues of Keep the heart as we would the house. it order, so that it may be a fit temple le living God to dwell in. As a ser would keep a garden as free from as possible, so the heart should be kept from evil influences as possible. As e soldier would hold the fort as best ld, so the heart should be protected be assaults of the evil one. It should t in tune as a musical instrument, so may render acceptable worship to Keep it well furnished with Bible dge, heavenly wisdom and pure love: stan would not dare to intrude. Keep ruarded, as a sentinel would the camp: ant and watchful. Guard it as you the apple of your eye. Keep it free ovetousness, selfishness, deception. revenge and pride. Keep it subto God's will, and grateful to him his mercies. Keep it pure, for it is re in heart who shall see God. A eart is more precious in God's sight ything else in the universe.—Stolbert.

### \*TWO BLIND MEN.

were once in Rome two blind men: whom cried in the streets of the city, helped whom God helps." The on the contrary, cried, "He is helped he king helps." This they did every dit so often, that he comperor heard it so often, that he con of bread baked and filled with

alled loaf he sent to the blind aled to the emperor's help. the heavy weight of the breat the other beggar as soon as he The blind man who bought the it home. When he had cond found the gold, he thanked come that day ceased to beg. But sontinuing to beg through the superor summoned him to also and laked him to What has been the been to be the been to be the best of the b Mail: to my inend because it was The south and the 

# Mopular Science.

TOBACCO BLINDNESS. — The Scientific American calls attention to the fact that tobacco blindness is becoming a common affliction. At present there are several persons under treatment for it at one London hospital. It first takes the form of color blindness, the sufferers who have smoked themselves into this condition being quite unable to distinguish the color of a piece of red cloth held up before them. Sometimes the victim loses his sight altogether. Although smoking is to a large extent the cause of the malady, heavy drinking is also partly respon-

EGGS BY WEIGHT.—It is annoying to the breeder of blooded and fine fowls to find, when he offers for sale eggs nearly twice as large as his neighbors', that they bring no more per dozen than do the smaller ones. Also, the consumer is often vexed to find that he must pay the same price for a dozen eggs weighing a pound, and a half pound. Besides, an egg from a well fed fowl is fowl that is only half fed, so that weight compared to size is an indication of richness. Thus, eggs of which eight will weigh a pound are better and richer than those of apparently the same size, of which ten are required for a pound. Of course, with eggs at four and five cents a dozen (and hundreds of dozens have been sold in past years at these figures), it is not much matter as to the size; but when the price ranges from twenty-five to fifty after. It is high time that this old style of selling and buying eggs were discontinued. It is a relic of the past, and reminds us of the time when dressed hogs sold for a dollar each without regard to size, and were dull sale at that. Insist upon it, then, you who raise poultry and eggs for market, that the price for eggs shall be so much per pound. and then it will be some inducement to farmers to raise a better class of fowls, and all will get what is their just due.—American Rural Home.

races of men existed on this earth very much larger than those who now people it. Breeds of small men who might almost be called dwarfs have lived on portions of this planet. Professor Scheveinfurth discovered a race of dwarfs in Central Africa, and Miss Alice Le Plongeon has described the ruins of quite a city in Central America, all the houses of which could have been inhabited only by dwarfs: for the entrances and rooms would have been too small for people from five to six feet high. In April last, near Cartersville, Ga., a heavy freshet of water uncovered acres of skulls and bones from what is known as the Tumlin Mound field. Some of these were so large that they must have been the remains of veritable giants. Indeed, one thigh-bone must have belonged to a frame nearly fourteen feet high. The account goes on to say that many curious ornaments of shell, brass and stone were mixed up with the bones, and it is evident that some of the bodies have been inclosed in small vaults built of stone. A representative of the Smithsonian Institute of Washington, is now investigating these remarkable archæological relics. The report is awaited with great interest, for it will open a new chapter in biology if such a race of Titans ever existed.

THE MERCURIAL PREVENTIVE OF PHYL-LOXERA.—Prof. E. W. Hilgard, of Berkeley, Cal., in a note to Science, says: It appears perfectly practicable to protect vines planted in uninfested ground from attack coming layer of mercurialized soil, which, without obstructing or repelling the entering insects, will insure their being fatally poisoned before they can pass through it. This would leave the choice between grafting on resisting stocks on the one hand and the mercurial protection on the other, in the planting of new vineyards, the cost being (in California) about the same in either case; it already planted, since, apart from the case it and be safe. - Cynosure. of open soil cracks giving access to the vine roots, the stocks are the only known route by which the phylloxera reaches the root. Such are the presumptions created by our small-scale experiments; how far the process will prove available in large-scale practice remains to be determined by experience.

As regards, however, the treatment of ground and vines already infested, our experiments tend to show that the diffusion of the mercurial vapor is too slow, at the ordinary soil temperatures, to promise success; especially in the case of clay soils, which ab-80rb and render inert a large amount of mercurial vapor before an effective excess can be obtained. It has been abundantly shown that the mercurialized soil exerts no unfavorable action upon the growth of the vine; and

#### THE GOSPELS IN THE FIRST CENTURY.

and published in the Greek language: that of Matthew being possibly, though not certainly, an exception. It was the vernacular speech of many provinces of the Roman Empire. It had been diffused throughout the East by the conquests of Alexander. The Old Testament had long been popularly used in a Greek version. Greek was the language of scholars; it was to a large extent the lan- of ease. Sacrifice reading to it. Prepare residence of his redeemed.—John De Witt, guage of commerce, and it was pre-eminently sermons with that in view. Burden your adapted to clothe the ideas of the New Testament and depict the doctrines of Christianity in their minutest and most delicate results which you can show a year hence.—

But Christianity soon transcended the bounds of Greek culture, and it became necessary that the New Testament should be rendered into other tongues. Of course it would be translated very early into the language of Rome, which was spoken throughout the West. It would be translated into Syriac, which was spoken in the East. Accordingly, we have a Syriac version, called the Peschito, generally acknowledged on good evidence to have been made before the close of the second century; and we have a Latin version well known as the Itala, made still earlier; for Tertullian used it, as is heavier and richer than one from a common known by his quotations, and the Latin translator of Irenæus's great work against heresies also followed it. These translations both contain the four Gospels 'substantially as they have come down to us.

Here then is the important fact. The four Gospels before the close of the century were held as pre-eminent authority, and translated into other tongues to be quoted and used as such in other communities. But suppose we had the very Greek text from which these cents per dozen, it is a matter worth looking | translations were made, we should then be carried back still further toward the beginning. Well, that very text has lately been found. We have in the . . . Codex Sinaiticus the identical Greek text out of which those translations must have been made, for the "various readings" of the latter are found in the former, and correspond thereto. This carries us back inevitably to the year 150, and shows that a canon of Scripture was then firmly established. All the theories, recently blown up, assuming the later origin of the fourth Gospel vanish like bub bles that break in air. We . . . are carried back by these ancient documents, not only A RACE OF GIANTS.—Heretofore there to the middle century, but past it, and up have been grave doubts as to whether any to its very beginning.—Sears's Heart of

swept in among the scholars. One seat be- Crown. came vacant after another till but few were in attendance. All were sorrowful and afraid. Yet the teacher continued her work and maintained her usual cheerfulness and composure. One morning she entered the school-room and found a very small number were lying pale and cold in their beautiful

sick and die too.'

The teacher gently tapped her bell as a signal for silence; then spake with gentle, hopeful tone. "Children, you are all afraid of this terrible disease; you are sad because your dear little friends are dead; and you know not but you may die, too. I know only one way of escaping; and that is to

The children were bewildered; such a

What a blessing is the Christian teacher! How the pious parent is delighted to know children a spirit of love and trust in God. would also serve for protection against little children will need a hiding-place. threatened invasion, in the case of vineyards | While young, may they learn where to find

tian pastor, do not neglect the new converts. Follow them up. Make yourself familiar gregationalist. with their names. Meet them as though yoù knew them, and to do that you must know them. Do not feign interest in them, nor merely profess it. Have it. Show it. Make them know that you have it. Encour-

of safety. The first few months will determine what they are to be and do as Christians. | enter a house not made with hands, eternal The four Gospels were originally composed | Those who are zealous the first year will be | in the heavens. Let us take the comfort, likely to continue so. Those who begin with friends, which God so lovingly offers to us. indifference will not be likely to go on with enthusiasm. The months immediately following the revival are of quite as much importance as the weeks of revival. If the pastor lapses into idleness the zeal of the converts will die as flame in burned flax. Care for the converts. Do it at the expense heart with it. The real test of your fidelity, and of the value of your revival, will be the Western Christian Advocate.

#### INSTRUCTION IN PREACHING.

To impart instruction has at all times been looked upon as one of the principal objects of preaching; a preacher is therefore justly styled a teacher of the gospel. To banish instruction from the pulpit, and reduce all preaching to the excitement of emotion, can but rob the ministerial office of much of its intended usefulness, and deprive the great mass of the people of one of the most important opportunities for instruction in divine things and growth in religious knowledge. If we would have the excitement of religious feeling followed with the most salutary effects, it is highly important that it should be preceded with convincing instruction. To produce the most lasting results, the heart and emotions should be reached through the intellect. All efforts to raise an excitement by operating upon the emotions, can but inflame the imagination, and is more likely to enkindle a wild-fire which can prove of no real advantage than to settle in genuine piety.

Religious emotion is not to be objected to, if but rational and reasonable, and founded upon a lively perception of important truths, vividly represented. It is hardly possible for a discourse to take hold of, awaken and inspire a man, prepare the way for, raise and establish him in a higher and better life, unless that discourse contains instruction.

A good sermon should not only contain instruction, but should be founded upon a correct, close, logical connection. He who speaks upon an interesting subject, if he would accomplish the greatest good, must be able to explain, prove, and apply the same. 40 pp. Or, if it be an important duty, he must, in like manner, explain it, prove it, and thus lead the way to the importance of its practice. Or, if he be called to recommend a virtue, THE HIDING-PLACE.

he must give a clear presentation of it, enforce its importance in a plain and distinct play, 28 pp.; No. 2. The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Manner, and give a clear exposition of how one can make it his own.—Star and 7, The Day of the Sabbath, 24 pp.; No. 6, The Day of the Sabbath, 24 pp.

# ONLY ONE OF HIS LOOKS.

It is a fair comment apon many a portrait, and therefore it is exten made, that it repropresent. They gathered close by her side as duces excellently a single look of its subject. if for safety. Two of their number that day There are many faces of which the expression changes so often and so rapidly, that, although the general appearance always is the "Oh, what shall we do?" exclaimed one of same a close, or even a merely familiar obthe children. "Do you think we will get server notices real differences in successive looks, each of which is characteristic of a particular mood. A portrait, of course, cannot altar like a face. The best which the artist can do is to catch accurately one look, that which is considered on the whole the most characteristic; so that the comment alluded to always implies this limitation, and is made as it is because of the limitation.

There is a truth tearly, if not precisely,

similar to this in morals. We make an ac- FOUAL PRIVILEGES FOR YOUNG LADIES AND thought seemed almost irreverent as they quaintance and form an impression of him. were taught to believe God could send dis- At a subsequent interview we receive a someease upon them no matter where they might | what different impression. Later still we be. They had never dreamed of hiding. But may gain new ideas of him, and we need to be. They had never dreamed of hiding. But may gain new ideas of him, and we need to sical Scientific, Normal, Mechanical, Musical, and Painting their anxious minds were soon relieved as the know him long and intimately before we can Better advantages than ever can be promised for the com teacher continued, "I will read you about be sure of our ability to estimate him fairly. ing year. the hiding-place." And she opened the Bi-ble and read to them the 91st Psalm: "He come in contact with but one side of his that dwelleth in the secret place of the Most | character; but one of his looks, morally High shall abide under the shadow of the speaking, is reproduced in the view of him Almighty. There shall no evil befall thee; which we are enable to take. Most of us from without, by surrounding the stocks neither shall any plague come night hy dwell-form many reasonably accurate impressions with a sufficiently thick (eight to ten inch) ing." All were hushed into quiet hopeful- or people at first sight, but even those who ness with the sweet words of assurance of the are expert students of human nature often Psalmist. Then the recitations followed as are compelled to alter them materially, or lay ourselves open to the charge of being prejudiced.

This teaches two lessons. One is that acthat the teacher is awakening among the quaintance ordinarily should not be made with any one hastily. Still less should it Would that all our school-rooms were thus be allowed to develop into friendship, before | Single Copies, per year ...... 60 cents filled with the aroma of heavenly grace. The day is coming when every one of these tender idea of the true character of the persons involved. The other lesson is even more important. It is that of charity in forming dressed to Our Sarbarn Visitor.

All communications for the Editor should be addressed to Judgments. As the portrait gives only one MRS. L. T. STANTON, Alfred Centre N. Y. judgments. As the portrait gives only one look of the face, so behavior on a particular occasion may indicate but one look, so to speak, of the soul. The character may be nobler than it appears at first. At any rate, Whatever other work you neglect, Chris- it should be assumed to be until the contrary has been established beyond dispute. - Con-

#### BRAYRA.

I cannot tell what are the forms of its age them. Notice their absence from divine | material beauty and sublimity. I cannot service and go after them in their neglect.
Urge them to return and stay. Instruct deemed and glorified spirits have been enthem. Put good papers, tracts and books dowed. I cannot describe the engagements into their hands. Encourage them to take in which they are now employed. But we part in social meetings. Make them feel are within the insits of revelation, when we ble action upon the growth of the vine; and the circle of their acquaintance when at last death shall remove us from this plication once made will remain effective during the life of the vine.—Scientific American be admitted to a home;

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we shall not only be free from sin, but shall Let us not fail, as we anticipate our future state, to anticipate also the blessedness of our future home. As we think of those who have gone before us, let us not think of them as merely perfect in holiness, but as rejoicing in material surroundings, formed by him who has made all things beautiful, to be the

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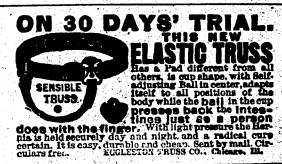
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#### INTERNATIONAL LESSONS, 1886.

SECOND QUARTER.

April 3. The Word made Flesh. John 1: 1-18.

April 10. The First Disciples. John 1: 35-51. April 17. The First Miracle. John 2: 1-11. April 24. Jesus and Nicodemns. John 8: 1-18. May 1. Jesus at the Well. John 4: 5-26. May 8. Sowing and Reaping, John 4: 27-42. May 15. The Nobleman's Son. John 4: 48-54. May 22. Tesus at Bethseda. John 5: 5-18. May 29. Jesus Feeding Five Thousand. John 6: 1-21. June 5. Jesus the Bread of Life. John 6: 22-40. June 12. Jesus the Christ. John 7: 37-52. June 19. Jesus and Abraham. John 8: 31-38, 44-59.
June 26. Quarterly Review, or the Church and
Temperance Reform. 1 Cor. 6: 19, 20, Isa.
5: 11, 12: 28: 7, 8, Gal. 5: 19-21.

LESSON XIII.—THE CHURCH AND TEMPER ANCE REFORM.

BY REV. F. A. NOBLE, D. D.

For Sabbath-day, June 26th.

LESSON TEXTS.—1 Corinthians 6: 19, 20; Isaiah 5: 11, 12 28: 7, 8; Galatians 5: 19-21.

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. 6: 19, 20.

Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, the wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands. Isa. 5: 11, 12.

But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean. Isa. 28: 7, 8.

Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in the time past, that they which do such things shall not inherit the kingdom of God. Gal. 5: 19-21.

GOLDEN TEXT.—" To this end was the Son of God manifested, that he might destroy the works of the devil."—1 John 8: 8. CENTRAL TRUTH.—The greater the evil the greater should be the opposition.

#### WORDS ON THE LESSON.

I. Is intemperance an evil? To this there can be but one answer. It is always and everywhere an

1. It defiles the body. Look at the drunkard; his face, his clothes, his associations; listen to his speech-incoherent and maudlin, and see into what abject degradation he has brought himself.

2. It injures the mind. It indicates a lack of good sense and judgment to drink, and drinking dimin. ishes these qualities always. See the story of Benhadad, 1 Kings 20: 16. Recall the many who were distinguished, and who might have been more so, as statesmen and poets and lawvers and business men. who have lost their ability and standing and everything through the habit of drink.

3. It imperils the soul. Moses said: "The Lord will not spare" the man who thinks he can walk in the imagination of his heart, and "add drunkenness to thirst," but "will blot, out his name from under heaven." Deut. 29: 19, 20. Isaiah's word for drunkards is "woe," and Habakkuk brings drunkard-makers under the same awful doom-"woe." The Apostle Paul said: "They which do such things shall not inherit the kingdom of God."

4. It jeopardizes the home. A drunken father is a shame and a burden to wife and children. A drunken mother!-We turn with horror from the picture. Peace, sweetness, joy, good standing, mutual respect and love—these all go out when drunkenness comes in.

5. It hinders the prosperity of the state. No community can be so prosperous; its work will not be so well done; its resources will not be turned to so good account; and there will be more crime and poverty and distress where there is drunkenness.

II. Is intemperance an evil of sufficient prevalence and magnitude to call for general and determined opposition? Are there many bodies which are defiled by drunkenness? Are there many minds which are injured? Are there many souls imperiled? Are there many homes put in jeopardy? Are there many communities whose prosperity is hindered?

1. It is estimated that there are not less than 50,-000 untimely deaths every year in the United States in consequence of strong drink.

2. Hon. Henry W. Blair, of New Hampshire, made the statement from his place in Congress: "Not less than 130,000 widows and orphans are left such in our country annually by liquor drinkers, and | Eld. Joel Greene. from two-thirds to four-fifths of the inmates of our poor-houses are sent there by drink."

3. If one notices the reports of proceedings in our divorce courts he will see that a large number of the divorces granted are on the ground of drunkenness. 4. From three-fourths to nine-tenths of all the crimes committed have intimate connection with the

use of liquor. gigantic and monstrous that it dwarfs every other evil which can be put beside it into comparative in-

III. Is intemperance an evil of such magnitude, and is it so entrenched in the habits of men that it is useless

to attempt to correct it? No. 1. Recall the Golden Text. Jesus Christ came into the world to destroy the works of the devil He will do it. Gradually but surely he is doing it. H's kingdom of righteousness will one day be set up in the earth, and then there will be no more

dram-shops and no more drunkenness, 2. Evils which once looked as insurmountable as intemperance have been overcome. Slavery, which hald its own through long, weary centuries, has been branded with infamy and almost entirely blotted out from the earth.

8. Progress, at ence gratifying and marvelous has already been made. Fifty years ago the use of A marvel of purity abstance are millions. There are millions of the church at North Hampton. When that church distributed is which liquor is never seen. To deal in temperance question she joined the liquor is never seen. To deal in temperance church. From here she moved to Shellington is no longer honorable. Stringent laws have by county Ohio, and became a constituent member of the ordinary kinds, and can not be sold in competition with the multitude of low test short weight, temperance church. From here she moved to Shellington is no longer honorable. Stringent laws have by county Ohio, and became a constituent member of the ordinary kinds, and can not be sold in competition with the multitude of low test short weight, also became a constituent member of the ordinary kinds, and can not be sold in competition with the multitude of low test short weight, also became a constituent member of the ordinary kinds, and can not be sold in competition with the multitude of low test short weight, also became a constituent member of the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, also provided on the temperance church. From here she moved to Shelling or phosphase powders. Self-order to the ordinary kinds and can not be sold in competition with the multitude of low test, short weight, also provided on the church of the ordinary kinds and can not be sold in competition.

opinion is fast ripening for stringent laws every-

There are still immense sums of money invested in the liquor business, and large numbers are more or less dependent upon it for a living. The liquor interest is interwoven with very much of our business and social life. It is a perpetual menace to political parties. Intemperance is a foe whose power

But the victories already scored in the changed habits of so many individuals and circles, in laws enacted, in the altered estimate put upon liquorvending and liquor-drinking, and in the public opinion which is every year becoming more and more pronounced against this vast iniquity of 1um, are prophetic of still other and higher victories.

IV. Is intemperance an evil against which the church of Christ ought to array itself in an earnest and definite way? Most assuredly. What is the church

1. Recall once more the Golden Text. To try to destroy the works of the devil is to fall right into line with our Lord. If the rum business is not one of the "works of the devil." what is?

2. Christ was a healer of bodies. Intemperance is a destroyer of bodies. Shall not the church of men in good physical condition?

3. Christ was here to save souls. Intemperance is the ruin of souls. Shall not the church of Christ lift its loudest protest against whatever tends to defeat the divine mission of Jesus?

4. Christ was here to open the gates of heaven to men. Intemperance shuts these gates. No drunkard shall inherit the kingdom of God. Shall not the church of Christ join hands with the Master in doing what is possible that just as many as possible may be the heirs of the kingdom?

5. Christ was here to reconstruct and purify society. "Behold, I make all things new." Intemperance tends to thwart this high and holy aim. Shall not the church of Christ do everything it can to put away whatever hinders this unfolding of

communities and nations in righteousness? The simple fact is that if there is one evil more than another at which the church ought to strike with all its might, and unweariedly, it is this evil which has its roots in strong drink. Blow on blow unto the end.

V. How may members of the church help to do away with this evil?

1. By becoming total abstainers. "If meat make my brother to offend I will eat no flesh while the world standeth."

2. By urging total abstinence upon all. Each member of the church has some influence with somebody. That influence ought to be registered for total abstinence.

3. By banishing liquors from the home. The Similda Randolph, wine cup is still on too many sideboards and tables, [ J. B. Davis, New Milton, and it flows in too many social circles, where the Reading Room, State St., Chicago, Ill., 200 42 52 canal St., " 200 42 52 entiment is nominally for temperance.

4. By refusing to rent buildings for the purposes Y.M.C.A. Reading Room, of liquor-selling. 5. By voting, if one have the right to vote, so

that the influence of the ballot will count against

6. By aiding in the creation of a public sentiment | Mrs. S.A. Simons, which will not only justify but demand the most advanced legislation against the traffic in intoxicating drinks. Prov. 23: 29, 30; Prov. 23: 21, 31, 32: Phil. 4:8.

#### MARRIED.

Near Alfred Centre, N. Y., June 4, 1886, by Rev. M. Cottrell, WILLIAM S. EMERSON, of Hartsville, and EMMA V. WEST, of Wellsville.

At the parsonage in Ashaway, R. I., June 2, 1886 by Rev. I. L. Cottrell, Mr. JOSEPH ROYLE and Miss JOSEPHINE BARBER, both of Clark's Falls, Conn. At the parsonage in Ashaway, R. I., June 2, 1886, by Rev. I. L. Cottrell, Mr. John J. Kenyon, of Stonington. Conn., and Miss ELIZABETH H. PLATT, of Clark's Falls, Conn.

At the residence of the bride's parents, Mr. and Mrs. A. R. Burdick, May 6, 1886, by Rev. J. B. Hutton, Mr. EDWARD LOUDON and Miss FLORA C. BURDICK, all of Rushville, Sheridan Co., Neb.

#### DIED.

Near Sackett's Harbor, N. Y., May 7, 1886, ALZINA FRINK, wife of Titus Arnold, aged 78 years, She was born in Scott, N. Y., and in her youth gave her heart to God. She has ever been a faithful Christian. The Bible was the book she loved and constantly read. She also delighted in the service of God's house. The uniform testimony of her neighbors is that "she has done what she could." She, many years ago, became a member of the Hounsfield Seventh day Baptist Church, and was a member of that church when called home. She was a sister of the late Dea. Elias Frink, and of Mrs.

At Hacker's Creek, W. Va., May 20, 1886, Victoria, daughter of the late Moses Arnold, of Barbour county, and wife of Levi D. Bond, aged 44 years and 15 days. When only thirteen years old, she made a profession of religion and joined the church and continued an exemplary and active Christian till death. Being a woman of deep religious feeling and endowed with rare sagacity, she mpressed her Christian character on her children and friends. Being an invalid for many years, her 5. In ever aspect of it, intemperance is an evil so husband, with loving care, took her to the celebrated springs of Virginia, where she seemed to gain at first, but afterwards declined the more rapidly, as consumption did its steady work in her frail body. Yet she lingered many months in great suffering, to show a Christian resignation and to give a mother's counsel to her precious boys and devoted husband. Her death was peaceful; the funeral services were held in the church, near by, and then her body was borne to her old home in Barbour county, and the same sermon, according to her request, was preached to a still larger congregation, in the quiet hush of the evening.

May 80, 1886, Mrs. Vianna Davis, in the 88d year of her age. She was the daughter of Captain William and Elizabeth (Johnson) Davis, and widow of the late Uriah Davis. Mother Davis was born Feb. 4, 1804, being at the time of her death 82 years, 3 months and 26 days of age. At the age of twelve years she made a public profession of religion, was baptized by Amos R. Wells, in a creek called Patterson's Fork, Va., now W. Va., and joined the Greenbrier Church. In those days children of that age were not supposed to be old enough to be Christians. After her marriage, she moved to Clark Co., Ohio, and became a constituent member of the

Jackson. At this time Jackson Centre was a wilderness and meetings were held in log cabins. In 1845 she emmigrated to Illinois and united with the church at Farmington. Later she composed part of the first membership of the church at West Hallock, Ill. In 1854 she moved to Clinton county, Iowa, where she helped to form the church at Welton. In 1865, in company with her husband and children, she again set out for the frontier and located at Long Branch, Nebrasks, and immediately united with and cunning and determination must not be under the church at that place. In 1877, being a widow, she came to Tama county, Iowa, to spend the rest of her days with her daughter, Isabelle Babcock, uniting with the church of Carlton, remaining a consistent member until death called her away. She was truly a veteran in the army of the Lord, and spent most of her life on picket duty and will be remembered almost from the Atlantic to the Pacific by scores whom her hand has assisted and nourished in sickness, and whose dear ones she has cared for in death. She had been sick in early winter, but had nearly regained her usual health. On Feb. 4th, her 82d anniversary, her children and grandchildren and friends, gave her a surprise dinner, and she seemed much gratified and strenghened, but the next day, in attempting to hang up a towel, she fell to the floor, since which she has been helpless. Her sufferings have been great, but her trust in God strong. She had a great desire to live until after the Seventh-day Baptist Association, to be held in Garwin in June, but she passed peacefully away, and is now awaiting the glorious dawn of sweet eternity. Her funeral will be preached at the Garwin Church on Sabbath day before the Association, Christ interpose her strength and influence to keep | providing Eld. H. Hull can be present at that time.

#### LETTERS

Annie Bee, J. D. Spicer, P. F. Randolph 2, O. P. Freeborn, N. J. Read, S. E. Pierce, O. J. Irish, Mrs. Maude Turner, Geo. Greenman, Lucina Tal lett, A. L. Chester, H. Lindenmeyr, O. U. Whitford, M. L. Briggs, Jas. E. VanHowe, A. Swedberg 2, E. Lanphear, C. D. Stillman, L. R. Swinney, Lord & Thomas 3, H. L. Stillman, Alling & Cory 2, J. B. Whitford, J. F. Hubbard, Rita B. Church, H. W. Stillman, G. D. Maxson, I. L. Cottrell, T. B. Collins, A. McLearn, Joseph West, Mrs. Geo. H. Babcock, G. Naumann, L. A. Loofboro, A. B. Lawton 3, L. T. Rogers, J. S. Maxson, A. H. Lewis 3, Mrs. J. V. McHenry, Clara Sheldon, Geo. Satterlee, J. R. Jeffrey, Mrs. G. W. Fries, A. E. Main, O. W. Pearson, S. R. Eagle, C. Latham Stillman.

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All communications, vascing or session or for publication absorb be schowned to TVI LANATE ENCORDED

by him. O. U. Whitford, represent ciety and J. B. Clarke the T

THE POPULATION

CENTRAL BEVESTEDAY BA

The Seventh-day Baptist C

vened for its fifty-first session

field Church on Fifth-day, Ju

The Association was called

tor, J. B. Clarke. After singi

Thee," A. B. Prentice led in

ing Committee as follows: C.

and A. C. Potter.

Love."

follows:

On motion, the Moderator

The Annual Sermon was pr

After the sermon the Assoc

dick from Rom. 13:8. Th

in business session. The rep

Committee was called for, and

Moderator —Stephen Burdick. Clerk—S. W. Maxson.

Assistant Clerk-F. O. Burdick.

On motion, the time for op

sessions of the Association

Morning session opening at,

ing session opening at 7.30.

diction by A. B. Prentice,

The Association was called

The regular order of busin

letters were read from the chu

Brookfield, DeRuyter, Scott,

Second Brookfield, West Edn

Lincklaen, Preston, Watson

bodies, J. L. Huffman res

South-Eastern Association

statement of the condition an

O. D. Sherman, the delegat

sociation, read the letter from

some remarks on the spirical

composing that Association.

peared as the representative

tion, read its corresponding

plemented by remarks by the

J. L. Huffman was sent as

Western Association. Their

very encouraging account of

On call for communication

tor, after singing by the cong

J. M. Todd.

AFTERNOON 8

afternoon session opening at 1

Minutes of the Pifty-fire

TOL XLIL—NO. 28.

before the Association and ex the work of the two Societies L. C. Rogers offered th motion was adopted.

Resolved, That we rejoice in he ciations and also from our Missio fraternal communications and by cordially welcome their delegates participation in our deliberations.

On motion of L. C. Roge waived and J. B. Clarke led of special interest mentioned

On motion of H. D. Clark were invited to share in our The Moderator, on motion ing standing committees:

On Resigious Reservises—W. C. D. Rogers, J. M. Todd, Clayton, On Publishes—C. A. Burdick, J. On Minence—C. D. Potter, Mor. On Besolutions—A. B. Prent Sherman, O. U. Whitford, J. E. L. Huffman.

On State of Religion—L. C. Ro Randolph, Agnes Barber, Mrs. M. On Metabation—W. C. Daland, Bucylist Delegates and Preach Coon, F. O. Burdick, H. D. Clar

The Corresponding Secr motion his report was adopt

The report of the Correspondi At the last season of the Assoc

consording our patters to he was a support of the corresponding that was a support of the corresponding that was a support of the corresponding that was a support of the corresponding to the corresp Chicago